

COACHING FOR PASTORAL LEADERSHIP  
IN HONG KONG EVANGELICAL CHURCHES

A THESIS-PROJECT  
SUBMITTED TO THE FACULTY OF  
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BY  
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To Sandra, my wife  
who shows me what it means to follow Jesus every day.

To Jezkarel Callia and Karatel Timia, my children  
who show me the heart of our Heavenly Father.

To my parents  
with whom I experienced the miraculous work of the Holy Spirit.

Thank you.

Leadership is not about being in charge.  
It's about taking care of those in your charge.

– Simon Sinek

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## ABBREVIATIONS

40QS	40 Questions Series
<i>Am</i>	<i>America</i>
<i>AMJ</i>	<i>Academy of Management Journal</i>
<i>AMR</i>	<i>Academy of Management Review</i>
<i>AP</i>	<i>American Psychologist</i>
APEPT	Apostles, Prophets, Evangelists, Pastors, and Teachers.
<i>APJHR</i>	<i>Asia Pacific Journal of Human Resources</i>
<i>ARP</i>	<i>Annual Review of Psychology</i>
ASMS	American Society of Missiology Series
ATA	Asian Theological Association
<i>ATR</i>	<i>Anglican Theological Review</i>
BDAG	Bauer, Walter, Frederick William Danker, W. F. Arndt, and F. W. Gingrich, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 <sup>rd</sup> ed. Chicago, IL: University of Chicago Press, 2000.
BMS	Better Management Skills
BS	Bollingen Series
CCL	Counterpoints: Church Life
CCR&MS	Cross-Cultural Research and Methodology Series
<i>CEJ</i>	<i>Christian Education Journal</i>
<i>CFPL&amp;B</i>	<i>Christian Faith Perspectives in Leadership and Business</i>
<i>CGSTJ</i>	<i>China Graduate School of Theology Journal</i>

<i>CJEA&amp;P</i>	<i>Canadian Journal of Educational Administration and Policy</i>
<i>CM</i>	<i>Contract Management</i>
<i>CM&amp;MC</i>	Christian Mission and Modern Culture
<i>CPJ</i>	<i>Consulting Psychology Journal</i>
<i>CPJP&amp;R</i>	<i>Consulting Psychology Journal Practice and Research</i>
<i>CPS</i>	Coaching in Practice Series
<i>DHPP</i>	The Development of Higher Psychological Processes
<i>ExpTim</i>	<i>Expository Times</i>
<i>FM&amp;M</i>	<i>Factory Management &amp; Maintenance</i>
<i>G&amp;OM</i>	<i>Group and Organizational Management</i>
<i>GB&amp;OE</i>	<i>Global Business and Organizational Excellence</i>
<i>HBR</i>	<i>Harvard Business Review</i>
<i>HRDQ</i>	<i>Human Resource Development Quarterly</i>
<i>IBMR</i>	<i>International Bulletin of Missionary Research</i>
<i>ICF</i>	International Coach Federation
<i>IJEBC&amp;M</i>	<i>International Journal of Evidence Based Coaching and Mentoring</i>
<i>IJM&amp;C</i>	<i>International Journal of Mentoring and Coaching</i>
<i>IJPT</i>	<i>International Journal of Practical Theology</i>
<i>ILPP&amp;SM</i>	International Library of Psychology, Philosophy, and Scientific Method
<i>I-OP</i>	<i>Industrial-Organizational Psychologist</i>
<i>IPDS</i>	Integral Publishers Dissertation Series
<i>IRM</i>	<i>International Review of Mission</i>
<i>ISSR</i>	<i>International Social Science Review</i>

ITSS	Invitation to Theological Studies Series
<i>JABR</i>	<i>Journal of Applied Business Research</i>
<i>JBE</i>	<i>Journal of Business Ethics</i>
<i>JBPL</i>	<i>Journal of Biblical Perspectives in Leadership</i>
<i>JC-CP</i>	<i>Journal of Cross-Cultural Psychology</i>
<i>JCE</i>	<i>Journal of Christian Education</i>
<i>JClinP</i>	<i>Journal of Clinical Psychology</i>
<i>JConP</i>	<i>Journal of Consulting Psychology</i>
<i>JEIT&amp;D</i>	<i>Journal of European Industrial Training &amp; Development</i>
<i>JL&amp;OS</i>	<i>Journal of Leadership and Organizational Studies</i>
<i>JLS</i>	<i>Journal of Leadership Studies</i>
<i>JMD</i>	<i>Journal of Management Development</i>
<i>JMPM</i>	<i>Journal of Medical Practice Management</i>
<i>JOCM</i>	<i>Journal of Organizational Change Management</i>
<i>JP</i>	<i>Journal of Psychology</i>
<i>JP&amp;C</i>	<i>Journal of Psychology and Christianity</i>
<i>JRA</i>	<i>Journal of Research Administration</i>
<i>JRL</i>	<i>Journal of Religious Leadership</i>
LNP	A Leadership Network Publication
<i>L&amp;ODJ</i>	<i>Leadership and Organizational Development Journal</i>
<i>LQ</i>	<i>The Leadership Quarterly</i>
<i>MM</i>	<i>Marketing Management</i>
<i>MS</i>	<i>Mission Studies</i>

NASB	New American Standard Bible
NCBC	New Cambridge Bible Commentary
NICOT	New International Commentary of the Old Testament
NIGTC	The New International Greek Testament Commentary
NIV	New International Version
NKJV	New King James Version
NRSV	New Revised Standard Version
NSBT	New Studies in Biblical Theology
<i>NYT</i>	<i>New York Times</i>
<i>OD</i>	<i>Organizational Dynamics</i>
OTL	The Old Testament Library
<i>PB</i>	<i>Peer Bulletin</i>
PBC	Person Being Coached
<i>PE</i>	<i>Procedia Engineering</i>
P-HSSLT	Prentice-Hall Series in Social Learning Theory
<i>PP</i>	<i>Personnel Psychology</i>
<i>PSB</i>	<i>Princeton Seminary Bulletin</i>
<i>PsyB</i>	<i>Psychological Bulletin</i>
<i>QR</i>	<i>Qualitative Report</i>
<i>RB</i>	<i>Review of Business</i>
RBS	The Risk Book Series
RC	Routledge Companions
<i>RRR</i>	<i>Review of Religious Research</i>

S&HBC	Smyth & Helwys Bible Commentary
SLQ	The Servant Leadership Questionnaire
<i>T&amp;D</i>	<i>Training &amp; Development</i>
TBS	Twin Books Series
<i>VE</i>	<i>Verbum et Ecclesia</i>
W-BHOP	Wiley-Blackwell Handbooks in Organizational Psychology
WSC&FD&T	Wiley Series in Couples and Family Dynamics and Treatment
WTS	World of Theology Series

## ABSTRACT

The purpose of this research project is to demonstrate the effectiveness of coaching as a method of developing pastoral leadership in Hong Kong's evangelical churches. To lay the groundwork for this project, examining the biblical and theological rationales for pastoral leadership and coaching is necessary. A literature review is provided related to the concept of *missio Dei*, Greenleaf's theory of servant leadership, and coaching. A group of ten experienced pastors from Hong Kong's evangelical churches participated in this project. Based on the comparison of pre- and post-assessment data, the hypothesis stated above is supported by empirical evidence.

## CHAPTER ONE

### THE PROBLEM AND ITS SETTING

#### **Introduction**

Leadership determines the success or failure of any organization. A great deal of research on the topic of leadership and the development of organizations has demonstrated the importance of effective leadership in the creation of successful ones.<sup>1</sup> Bernard Bass reviews some historical events, stating that “Despite skepticism about the reality and importance of leadership, all social and political movements require leaders to begin them.”<sup>2</sup> After interviewing sixty corporate and thirty public-sector leaders, Warren Bennis and Burt Nanus concluded, “The factor that empowers the work force and ultimately determines which organizations succeed or fail is the leadership of those organizations.”<sup>3</sup> As Bass comments “Indeed, leadership is often regarded as the single most critical factor in the critical of failure of institutions.”<sup>4</sup>

Local churches are organizations, and thus leadership is also a vital factor in determining their success or inability to flourish. Jonathan Smith et al. conducted a study of 50 Methodist

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1. Mitra Madanchiana, “Leadership Effectiveness Measurement and Its Effect on Organization Outcomes,” *PE* 181 (2017):1043–8.

2. Bernard M. Bass and Ruth Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications* (4<sup>th</sup> ed.; New York: Simon and Schuster, 2008), 11.

3. Warren Bennis and Burt Nanus, *Leaders: The Strategies for Taking Charge* (New York: Harper & Row, 1985), 244.

4. Bass and Bass, *The Bass Handbook of Leadership*, 11.

ministers in 1984.<sup>5</sup> They found that some ministers were more effective leaders than others.

Their effectiveness was illustrated by the differential impact that their ministries had on church attendance, membership, property values, and contributions to the local churches. The study concluded that “leadership definitely made a difference.”<sup>6</sup>

Though there are literally thousands of articles and books written about leadership, most researchers agree on one thing: there is no magic bullet for predicting success.<sup>7</sup> The identification of effective leadership development is a long-standing puzzle among leadership theorists and practitioners.<sup>8</sup> In the past decade, coaching has become one of the fastest-growing methods of leader development with an interdisciplinary background.<sup>9</sup> According to International Coach Federation (referred to hereafter as ICF),<sup>10</sup> the number of professional coaches was 17,648 in 2010 and it increased rapidly in the past decade. By August 2020, the number of professional coaches was 42,786.<sup>11</sup> Global revenue from coaching was estimated at \$2.849 billion U.S. dollars in 2019. This is a 21% increase from what was estimated in 2015.<sup>12</sup>

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5. Jonathan E. Smith et al., “Leadership: It Can Make a Difference,” *AMJ* 27 (1984): 765–76.

6. Smith, “Leadership,” 774.

7. Bill George et al., “Discovering Your Authentic Leadership,” *HBR* 85 (2007): 129–36; Harold L. Sirkin et al., “The Hard Side of Change Management,” *HBR* 83 (2005): 108–12.

8. Bruce J. Avolio et al., “Leadership: Current Theories, Research, and Future Directions,” *ARP* 60 (2009): 421–49; David V. Day, “Leadership Development: A Review in Context,” *LQ* 11 (2000): 581–613.

9. Candice C. Frankovelgia and Douglas D. Riddle, “Leadership Coaching,” in *The Center for Creative Leadership Handbook of Leadership Development* (ed. Ellen Van Velsor et al.; San Francisco, CA: Jossey-Bass, 2010), 145.

10. The International Coaching Federation is an organization that regulates professional coaching in the USA. More information about the ICF can be found at [www.coachfederation.com](http://www.coachfederation.com).

11. “Membership and Credentialing Fact Sheet August 2020,” 1. [cited 14 March 2021]. Online: [https://coachingfederation.org/app/uploads/2020/08/August2020\\_FactSheet.pdf](https://coachingfederation.org/app/uploads/2020/08/August2020_FactSheet.pdf).

12. “2020 ICF Global Coaching Study Executive Summary,” 12. [cited 14 March 2021]. Online:

With the rapid growth of the coaching industry, its applications and effectiveness are receiving attention from the Christian community. In recent years there has been an increased emphasis on spiritual growth by means of coaching, and a variety of coaching models have emerged.<sup>13</sup> Gray Collins refers to Christopher McCluskey as a pioneer of Christian coaching.<sup>14</sup> McCluskey, a Christian therapist, became a coach and started a new career as a Christian life coach. He turned his coaching practice into a ministry.<sup>15</sup> Since McCluskey's advocacy of coaching in the Christian community, coaching has gained a great deal of attention and is being applied in leadership development.<sup>16</sup> Steve Ogne and Tim Roehl even suggest that coaching may serve as the most important facet of training for "missional churches of the future."<sup>17</sup>

There has been little research on the effectiveness of coaching on pastoral leadership development. Most of the writings on the topic tend to be prescriptive, focusing on how coaching should ideally be, rather than descriptive, focusing on what coaching actually is in practice. Until

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[https://coachingfederation.org/app/uploads/2020/09/FINAL\\_ICF\\_GCS2020\\_ExecutiveSummary.pdf](https://coachingfederation.org/app/uploads/2020/09/FINAL_ICF_GCS2020_ExecutiveSummary.pdf).

13. E.g.: Gray R. Collins, *Christian Coaching: Helping Others Turn Potential into Reality* (rev. ed.; Colorado Springs, CO: NavPress, 2009); Jane Creswell, *Christ-Centered Coaching: 7 Benefits for Ministry Leaders* (St. Louis, MO: Chalice, 2006); Ruth Ledesma, *Coaching by the Book: Principles of Christian Coaching* (Raleigh, NC: Ledesma Associates, 2001); Robert E. Logan and Sherilyn Carlton, *Coaching 101: Discover The Power Of Coaching* (St. Charles, IL: ChurchSmart, 2003); Tony Stoltzfus, *Leadership Coaching: Disciples, Skills and Heart of a Christian Coach* (Virginia Beach, VA: Createspace Independent, 2005); Keith E. Webb, *The Coach Model for Christian Leaders: Powerful Leadership Skills for Solving Problems, Reaching Goals, & Developing Others* (Bellevue, WA: Active Results, 2012).

14. Collins, *Christian Coaching*, 20.

15. Christopher McCluskey, "A Christian Therapist-Turned-Coach Discusses His Journey and the Field of Coaching," *JP&C* 27 (2008): 266–9.

16. Gene Wood and Daniel Harkway, *Leading Turnaround Teams* (St. Charles, IL: Churchsmart, 2004).

17. Steve Ogne and Tim Roehl, *TransforMissional Coaching: Empowering Leaders in a Changing Ministry World* (Nashville, TN: Broadman & Holman, 2008), 10–21.

recently, there has been some literature devoted to the empirical evaluation of coaching as a means of pastoral development.<sup>18</sup> These studies show that coaching is valuable and effective, as it benefits both the recipients and the organization. Nevertheless, most of these studies have been conducted in Anglo churches. There has been little empirical research on coaching in the context of Hong Kong's evangelical churches. This research project attempts to fill a niche in the research providing empirical evidence to show the effectiveness of coaching outside of the Anglo churches.

### **The Problem**

No one would dispute the importance of pastoral leadership, for it plays a decisive role in the spiritual growth of any local churches. However, the question of how to equip pastoral leaders effectively is still subject to debate. The Master of Divinity degree is the standard degree to prepare individuals for pastoral ministry in Hong Kong's evangelical churches. A total of sixteen evangelical theological seminaries offers Master of Divinity programs in Hong Kong that are either affiliated with or accredited by the Asian Theological Association (hereinafter referred

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18. E.g.: Barry L. Taylor, "The Impact of the Coaching Relationship on Pastoral Leaders in the Rocky Mountain Conference" (D.Min. diss., Andrews University, 2014); Dennis W. Easter, "Empowered Coaching: Drawing out the Best in Those You Lead" (D.Min. diss., George Fox University, 2012); Dennis Wayne Bickers, "Coaching Bivocational Ministers for Greater Ministry Effectiveness" (D.Min. diss., Liberty Baptist Theological Seminary, 2010); Raymond C. House, "Development, Evaluation, and Implementation of an Interfaith Pastor's Peer Coaching Group in the Gentry, Arkansas Area" (D.Min. diss., Andrews University, 2008).

to as ATA).<sup>19</sup> Among these sixteen theological seminaries, five offer courses in pastoral leadership.<sup>20</sup> It indicates that pastoral leadership development has not been a predominant trend in Hong Kong's theological education. Perhaps this is the reason why some Hong Kong church leaders express concern regarding a shortage of talent in pastoral leadership, which impedes the growth of their churches.<sup>21</sup> According to a census published by the Hong Kong Church Renewal Movement in 2019, 11.3% of the churches suffered from a shortage of leading pastors, and 16.6% of the churches in which their leading pastors have reached the traditional retirement age of 60.<sup>22</sup> The census once again reveals a talent shortage for pastoral leadership, echoing the concern of some church leaders in Hong Kong.

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19. The list of ATA associated members in Hong Kong: (1) Asia Lutheran Seminary, (2) Bible Seminary of Hongkong, (3) Chinese Grace Evangelical Seminary, (4) Chinese Mission Seminary, (5) Concordia Theological Seminary, (6) Ecclesia Theological Seminary, and (7) Institute of Christian Ministry Chinese YMCA of Hong Kong. "ATA Associate Membership List – Hongkong," n.p. [cited 14 March 2021]. Online:

<https://www.ataasia.com/membership/associate-membership-list/hongkong/>. The list of ATA accredited members in Hong Kong: (1) Alliance Bible Seminary, (2) Asia Missionary Association Seminary, (3) China Baptist Theological College, (4) China Graduate School of Theology, (5) Chinese Online School of Theology, (6) Christian Ministry Institute, (7) Evangel Seminary, (8) Lutheran Theological Seminary, and (9) Yan Fook Theological Seminary. "ATA Accredited Membership List – Hongkong," n.p. [cited 14 March 2021]. Online: <https://www.ataasia.com/membership/accredited-membership-list/hongkong/>.

20. (1) Alliance Bible Seminary, (2) Christian Ministry Institute, (3) Ecclesia Theological Seminary, (4) Lutheran Theological Seminary, and (5) Yan Fook Theological Seminary.

21. 梁國全, "本週評論: 面對後繼無人的困局," *香港教會更新運動* n.p. [cited 4 June 2021]. Online: <https://hkchurch.wordpress.com/2021/05/25/%E6%9C%AC%E9%80%B1%E8%A9%95%E8%AB%96%EF%BC%9A%E9%9D%A2%E5%B0%8D%E5%BE%8C%E7%B9%BC%E7%84%A1%E4%BA%BA%E7%9A%84%E5%9B%B0%E5%B1%80/>.

22. In 2019, there were 1305 Chinese-speaking churches in Hong Kong. Of those 1305, 148 churches had vacant senior pastor positions, and 307 senior pastors were over the age of 60. "2019 香港教會普查簡報摘要," 1, 4. [cited 14 March 2021]. Online: <https://hkchurch.files.wordpress.com/2020/05/2019-research.pdf>.

## Statement of the Research Topic

The aim of this research is to develop pastoral leadership in the context of Hong Kong's evangelical churches with coaching as an effective means of development.<sup>23</sup> The research question can be formulated as follows:

How effective can coaching be in developing pastoral leadership in the context of Hong Kong's evangelical churches?

The research question will also address the following issues:

1. To develop a theology of pastoral leadership that is relevant to Hong Kong's evangelical churches.
2. To develop a biblically based coaching theology.
3. To describe the types of pastoral leadership qualities that can be developed through coaching.

This research project aims to demonstrate that coaching is an effective method to develop

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23. Cynthia McCauley et al. distinguish between "leader development" and "leadership development." As part of the broader process of leadership development, leader development is considered an aspect. Leadership development refers to the expansion of the capacity of a group to achieve direction, alignment, and commitment, in contrast to leader development which refers to the development of one's capability to become effective in leading roles and processes. Leader development emphasizes the intrapersonal skills of self-awareness, self-regulation, and self-motivation; leadership development emphasizes the interpersonal skills of social awareness and social skills. It is not possible for organizations to choose either approach; rather, they must build a bridge between leadership development and leader development so that effective development can take place. Therefore, it is essential for leaders to develop intrapersonal capabilities to serve as a foundation for interpersonal competence and link both leader and leadership development together. Idem, "Introduction: Our View of Leadership Development," in *The Center for Creative Leadership Handbook of Leadership Development* (ed. Ellen Van Velsor et al.; San Francisco, CA: Jossey-Bass, 2010), 1–26. Due to its intended focus, this research project does not distinguish between "leader development" and "leadership development."

pastoral leadership in the context of Hong Kong's evangelical churches. With the proper combination of theological underpinnings of pastoral leadership and practical considerations of coaching, it is believed that Hong Kong's pastoral leaders can be strengthened. The project is organized according to the following outline.

## **Project Design**

### **Chapter Two: Theological Framework**

Christian theology provides guidelines for interpreting life experience and applies to all parts of the church. Although pastoral leadership may not be a prominent theological motif in the Bible and the term “coaching” does not even occur once in the Bible, the task of studying the biblical and theological rationale for pastoral leadership and coaching is the foundation of this research project.

This chapter is divided into three sections. The first section examines the biblical and theological rationale for pastoral leadership. Pastoral leadership may be defined and expounded upon in many ways. The project begins from the belief that pastoral leadership occurs within the church. This implies that pastoral leadership is ecclesiological. In evangelical circles, the doctrine of the *missio Dei* becomes an overarching concept of ecclesiology. The church is understood as an instrument of God for His saving purposes. In this chapter, the *missio Dei* is

explored regarding God's mission to send His church into the work of redemption. This leads to a consideration of the concept of the priesthood of all believers, also known as the universal priesthood. The role of pastors is to motivate all believers of Jesus Christ to engage in the *missio Dei*. As such, pastoral leadership plays a crucial role in fulfilling the *missio Dei*.

Secondly, this project presumes that pastoral leadership should be rooted in the biblical truth and Christ-centered. Although Robert Greenleaf's theory of servant leadership emerged outside the realm of Christian theology, its central concepts of servanthood and leadership are biblically relevant.<sup>24</sup> In a nutshell, servant leadership emphasizes the importance of leaders listening to their followers, empathizing with them, and being attentive to their concerns. Servant leaders value their followers more than anything else, and they empower and assist them in developing themselves to their fullest potential. The second part of this section is to pursue a theology of pastoral leadership by applying the theory of servant leadership as a framework.

The third section explores the theological underpinnings of coaching. Coaching is not derived from the Bible, but both emphasizes the transformation of individuals. Coaching is an act of empowerment providing or aiming at providing a particular power to life transformation.<sup>25</sup>

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24. Robert K. Greenleaf, *The Servant as Leader* (Westfield, IN: Greenleaf Center for Servant Leadership, 1970); idem, *The Institution as Servant*, (Westfield, IN: Greenleaf Center for Servant Leadership, 1972); idem, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (25<sup>th</sup> anniversary ed.; New York: Paulist, 2002).

25. Karl Inge Tangen, "Integrating Life Coaching and Practical Theology without Losing Our Theological Integrity," *JBPL* 3 (2010): 16.

The point of departure for integrating coaching with theology is their emphasis on the transformation of life. The way in which Jesus related to those around him and transformed lives offers a theological perspective on coaching. Additionally, the role of the Holy Spirit in facilitating life transformation is explored.

### Chapter Three: Literature Review

A literature review with a critical analysis and reasoning is a fundamental research methodology. The purpose of this literature review is to examine existing sources related to the research topic thoroughly. This chapter is also divided into two sections. The first section reviews the literature on pastoral leadership, with a particular focus on Greenleaf's Servant Leadership. The theory of servant leadership was developed by Greenleaf in the 1970's. Despite being around for over three decades, servant leadership remains a set of vaguely defined characteristics and normative principles. This section examines the attempt made by various researchers to define the theory of servant leadership to establish models that can be applied in practice.

The second section examines the literature on coaching. As an emerging discipline, coaching struggles with defining itself. The first part of this section explores the history of coaching, followed by a review of attempts to define coaching. Various coaching organizations

have emerged in the past two decades to standardize coaching practices.<sup>26</sup> The standardization of coaching practices as outlined in the eleven core coaching competencies elaborated by the ICF is noteworthy.<sup>27</sup> Despite the abundance of coaching literature, most of the research papers are focused on Anglo culture. There is a lack of research on coaching in relation to Hong Kong culture. This section also provides a review of the literature pertaining to coaching in Hong Kong. As a conclusion, this section discusses how coaching is defined differently in Christian circles.

#### Chapter Four: Project Design and Outcomes

This research project aims to establish the hypothesis that coaching is an effective method of developing pastoral leadership in Hong Kong's evangelical churches. Quantitative research is employed in this project to draw inferences about the relationship between variables.<sup>28</sup> As part of quantitative research, data is collected and converted into numerical form, which validates the hypothesis of the research project. Some implications are made and presented in Chapter Five.

Ten experienced pastors serving evangelical churches with varied pastoral experience are

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26. E.g., Association for Coaching, Association of Coach Training Organizations, Coaching Council United Kingdom, European Mentoring and Coaching Council, Health Coach Alliance Canada, International Coach Federation, and International Association of Coaching.

27. "ICF Core Competencies," n.p. [cited 22 March 2021]. Online: <https://coachingfederation.org/core-competencies>.

28. John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4<sup>th</sup> ed.; Thousand Oaks, CA: Sage, 2021), 3.

invited to participate in this project. As part of this project, the researcher provides at least ten coaching sessions for each pastor over the course of a year. The preparations for this research project are described, as well as the coaching process. This includes the frequency and duration of coaching, the coaching goal, and the 5 R coaching model. A third party assesses the effectiveness of pastoral leadership development through coaching. Before and after the one-year coaching period, each participant invites two assessors to assess his or her leadership development. The Servant Leadership Questionnaire (referred to as SLQ hereafter) is used to evaluate the leadership capacity of the ten pastors.<sup>29</sup> The comparison of pre- and post-assessment data provides empirical evidence supporting the hypothesis stated above. Furthermore, a statistical hypothesis test is conducted to determine whether the data at hand sufficiently support the hypothesis.

## Chapter Five: Implications

The findings of this research project are described in this chapter. The most significant finding of this research project is that pastoral leadership can be cultivated through coaching in

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29. The pre- and post-assessments are adapted from the SLQ originally developed by Robert Liden et al. and subsequently adjusted by Peter Northouse. Robert C. Liden et al., "Servant Leadership: Development of a Multidimensional Measure and Multi-Level Assessment," *LQ* 19 (2008): 161–77; Peter G. Northouse, *Leadership: Theory and Practice* (8<sup>th</sup> ed.; Los Angeles, CA: Sage, 2019), 250–2. Based on Northouse's version, Appendix B presents an adapted version of the SLQ for local churches. As an example, in Northouse's version, the third statement states that "He/She can tell if something work related is going wrong." In the adapted version of this research project, the third statement states that "He/She can tell if something ministry-related is going wrong."

the context of Hong Kong's evangelical churches. Furthermore, it also addresses the question of what kinds of pastoral leadership qualities can be cultivated through coaching in this research project.

It may not be possible to duplicate the findings of this research project due to the differences in context between local churches and pastors. It is possible, however, that theological underpinnings for pastoral leadership and coaching, combined with Christian coaching principles, can provide a foundation for churches across a variety of cultures to develop pastoral leadership.

## CHAPTER TWO

### THEOLOGICAL FRAMEWORK

#### Introduction

In pastoral leadership, the concept of *missio Dei* serves as the core value, while the theory of servant leadership is its outward expression, reflecting Jesus' role model. Coaching is a one-to-one partnership that aims at enhancing the self-efficacy and performance of the individual, and consequently, improving organizational effectiveness.<sup>1</sup> It is primarily intended to improve leadership skills, decision-making processes, and overall leadership behaviors that will assist organizations in becoming more successful in an ever-changing world.<sup>2</sup> This research project employs the practice of coaching to cultivate servant leadership, which aims to empower the believers of Jesus Christ to participate in the *missio Dei*.

This chapter consists of two major sections. Pastoral leadership is examined in the first section of this chapter by exploring the biblical and theological rationale for it. It is possible to define and explain the concept of pastoral leadership in many ways. The project is rooted in the

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1. David V. Day, "Leadership Development: A Review in Context," *LQ* 11 (2000): 581–613; Katherine Ely et al., "Evaluating Leadership Coaching: A Review and Integrated Framework," *LQ* 21 (2010): 585–99; Louis Baron and Lucie Morin, "The Coach-Coachee Relationship in Executive Coaching: A Field Study," *HRDQ* 20 (2009): 85–106.

2. Erica L. Anthony, "The Impact of Leadership Coaching on Leadership Behaviors," *JMD* 36 (2016): 930–9; Joyce E. Bono et al., "A Survey of Executive Coaching Practices," *PP* 62 (2009): 361–404.

proposition that pastoral leadership within the church occurs. This implies that pastoral leadership is ecclesiological. The notion of *missio Dei* becomes an overarching ecclesiological concept in evangelical circles.<sup>3</sup> It is understood that the church is an instrument of God for the accomplishment of His saving purposes. This chapter discusses the notion of *missio Dei* in the context of the mission of God to send His church into the work of redemption. This leads to a consideration of the idea of the universal priesthood, which is known as the priesthood of all believers. A pastor's role is to motivate all believers in Jesus Christ to participate in the *missio Dei*. Pastoral leadership is therefore a crucial component of fulfilling the *missio Dei*.

In addition, this research project is built on the assumption that pastoral leadership should be grounded in biblical truth and centered in Christ. Despite its origins in dealing with leadership issues in the business world, Greenleaf's theory of servant leadership is biblically pertinent.<sup>4</sup> The essence of servant leadership is the idea that leaders should listen to their followers, empathize with them, and give attention to the concerns of their followers. Servant leaders value their followers above all else, and they empower and assist them in reaching their full potential. This chapter will also explore a theology of pastoral leadership in light of Greenleaf's theory of servant leadership.

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3. The well-known observation of Emil Brunner is indicative of this position: "The church exists for mission as a fire exists for burning. Where there is no mission, there is no church." See idem, *The Word and the World* (London: SCM, 1931), 108.

4. Greenleaf, *The Servant as Leader*; idem, *The Institution as Servant*; idem, *Servant Leadership*.

It is the second section of this chapter that examines the theological underpinnings of coaching. Although coaching is not derived from the Bible, the concept of coaching and the message of the Bible both emphasize the life transformation of individuals thru relationship. As a concept, coaching can be understood as an act of empowerment that attempts to provide a particular power for facilitating life transformation through relationships.<sup>5</sup> The integration of coaching with Christian theology begins with their emphasis on relationships and follows by exploring how coaching relationships can transform lives. The Holy Spirit is also examined as a means of facilitating life transformation. In addition, the possibility of making the right choices based on the doctrine of human nature in the context of coaching is also discussed.

### **A Theology of Pastoral Leadership**

#### **A Theology of Pastoral Leadership due to the *missio Dei* Construct**

The term *missio Dei* is a Latin theological term that can be translated as “the mission of God.” In 1934, the German missiologist Karl Hartenstein first coined the term *missio Dei*.<sup>6</sup> His attempt was “to make clear that mission is grounded in an intratrinitarian movement of God

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5. Tangen, “Integrating Life Coaching and Practical Theology without Losing Our Theological Integrity,” 16.

6. Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 62–63.

himself and that it expresses the power of God over history.”<sup>7</sup> In the notion of *missio Dei*, it is posited that the Triune God has been on a mission from the beginning of time. To accomplish this mission, He engages in a series of sending acts. The Father sends the Son into the world through the incarnation (John 1:14). The Father guides His Son throughout his ministry (John 5:31). The Son sends the church into the world after the resurrection (John 20:21). At Pentecost, the Father and the Son send the Spirit into the world (John 14:16–17; Acts 2:1–4).<sup>8</sup>

The concept of *missio Dei* did not become concrete until 1952, when Georg Vicedom presented his work at the Willingen world mission conference in Germany.<sup>9</sup> In his comments on the crystallization of *missio Dei*, Christopher Wright states, “It had the strength of connecting mission to the theology of the Trinity – an important theological gain. Mission flows from the inner dynamic movement of God in personal relationship.”<sup>10</sup> In other words, the shift in thinking about the mission from the church as the agent of mission to God as the agent of mission in which the church participated.<sup>11</sup> Lalsangkima Pachuau observes that “Since the middle of the twentieth century, this understanding of Christian mission as *missio Dei* has enjoyed such

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7. L. A. Hoedemaker, “The People of God and the Ends of the Earth” in *Missiology: An Ecumenical Introduction* (ed. by Frans J. Verstraelen et al.; Grand Rapids, MI: Eerdmans, 1995), 163.

8. The debate over Filioque, which has been the subject of the great controversy between Eastern and Western Christianity, is not explored here. For the issue of *missio Dei* relating to the Filioque, see Thomas Schirrmacher, *Missio Dei: God’s Missional Nature* (WTS 10; Bonn: Verlag für Kultur und Wissenschaft, 2017), 65–78.

9. Georg F. Vicedom, *The Mission of God: An Introduction to a Theology of Mission* (trans. Gilbert A. Thiele and Dennis Hilgendorf; St. Louis, MO: Concordia, 1965).

10. Wright, *The Mission of God*, 63.

11. Craig Van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit* (Grand Rapids, MI: Baker Books, 2007), 183 n.9.

popularity that it has come to be recognized almost as a theological consensus.”<sup>12</sup> The concept of *missio Dei* has become a framework for understanding “the very nature or essence of what it means to *be* the church, and how the *being* of the church provides the basis for the *doing* of the church.”<sup>13</sup> In North America, this has had a significant impact on the formulation of a contemporary understanding of ecclesiology.<sup>14</sup> In this research project, “missional ecclesiology” is defined as a theology of the church focusing on the concept of *missio Dei*.

### Three Distinctive Features of Missional Ecclesiology

Among the extensive discussions of ecclesiology spurred by the *missio Dei*, Man-Chung Cheung presents three distinctive features of missional ecclesiology.<sup>15</sup> First and foremost, missional ecclesiology “emphasizes the essential nature and vocation of the church as God’s called and sent people.”<sup>16</sup> God is the subject of mission, and the church is regarded as His

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12. Lalsangkima Pachuau, “*Missio Dei*,” in *Dictionary of Mission Theology: Evangelical Foundations* (ed. John Corrie et al.; Downers Grove, IL: InterVarsity, 2007), 233.

13. Craig Van Gelder, “Preface,” in *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity* (ed. by Craig Van Gelder; Grand Rapids, MI: Eerdmans, 2009), vi-viii.

14. Craig Van Gelder, *The Missional Church and Denominations: Helping Congregations Develop a Missional Identity* (Missional Church Series; Grand Rapids, MI: Eerdmans, 2008).

15. In his works, Man-Chung Cheung uses the terms missional ecclesiology and missional church interchangeably. Idem, “The Contributions of Karl Barth and Hans Urs von Balthasar to Ecumenical Missional Ecclesiology” (Ph.D. diss., University of St. Michael’s College, 2012), 47–53; idem, “Being the Church, Going Missional: Exploring Missional Ecclesiology,” *CGSTJ* 53 (2012): 171–5.

16. Darrell L. Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Eerdmans, 1998), 11. Also see, Alan J. Roxburgh and M. Stott Boren, *Introducing the Missional Church: What It Is, Why It Matters, How to Become One* (Grand Rapids, MI: Baker, 2009), 20–21; Van Gelder, *The Ministry of the Missional Church*, 18–19; Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21<sup>st</sup>-Century Church* (Peabody, MA: Hendrickson, 2003), 15–16.

instrument for the mission. By participating in His mission for all humanity, the church lives a missional lifestyle within her own social and cultural context. As such, missional ecclesiology specifies that the church must be a “missionary” by nature rather than simply sending missionaries. That is a fundamentally different way of being the church as Darrell Guder points out that “our challenge today is to move from church with mission to missional church.”<sup>17</sup> In contrast to Donald McGavran’s evangelical church growth movement, missional ecclesiology places less emphasis on the numerical expansion of the church. The evangelical church growth movement highlights the church as a social institution that needs to be planted and managed.<sup>18</sup> Instead, missional ecclesiology emphasizes the church as a part of the cultural fabric, one who participates in God’s reconciling work through bearing witness to the world. In short, mission, as seen from the perspective of *missio Dei*, “is not primarily the activity of the church but an attribute of God.”<sup>19</sup> This goes beyond the traditional notion that Jesus gives the church a mission. It is rather Jesus who invites the church into God’s pre-existing eternal mission.

Second, the gathering of the people of God is characterized as “an alternative or contrast community.”<sup>20</sup> By contrast with the surrounding world, the church “looks for its cues from the

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17. Guder, *Missional Church*, 6.

18. For an evaluation of the church growth movement from the missional ecclesiology perspective, see Gary L. McIntosh, *Evaluating the Church Growth Movement: 5 Views* (CCL; Grand Rapids, MI: Zondervan, 2004).

19. David Jacobus Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (ASMS; New York: Orbis, 1991), 390.

20. Guder, *Missional Church*, 9. Also see, Frost and Hirsch, *The Shaping of Things to Come*, 23–8; Roxburgh and Boren, *Introducing the Missional Church*, 101–11. For a critical assessment of this understanding of the church as an alternative community, see Michael W. Goheen, “The Missional Church: Ecclesiological

One who has sent it out, rather from the powers that appear to run the world.”<sup>21</sup> The church is sent to show the world “the culture of God’s new community” in the form of “an alternative set of behaviors, an alternative ethic, [and] an alternative kind of relationships.”<sup>22</sup> The risk of failing to live as “an alternative or contrast community” is the risk of becoming part of a “cultural imperialism” which assumes that the gospel will spread in its Western cultural form and will replace the cultures it conquered.<sup>23</sup> In response to the challenge of cultural imperialism, missional ecclesiology emphasizes the church’s missional identity as an expression of cultural embodiment in which the church always takes place within or among these cultures, thus assuring its transforming impact on its context.<sup>24</sup> By living a distinctively holy life in its place, the church is more effectively demonstrating the breaking in of God’s reign for all to see. It is for this reason that the church is not only to be a peculiar community, but it is also to be the one that fosters the social relationships that act as an embodiment of the reconciliation and healing of the world in God’s saving mission.<sup>25</sup>

Thirdly, missional ecclesiology is shaped by Christology, for the presence of God in Christ

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Discussion in the Gospel and Our Culture Network in North America,” *Missiology* 30 (2002): 483–8.

21. Guder, *Missional Church*, 110.

22. Guder, *Missional Church*, 114, 119.

23. Frost and Hirsch, *The Shaping of Things to Come*, 38.

24. Guder, *Missional Church*, 14, 114.

25. Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids: Brazos, 2006), 182–5. Also see, Frost and Hirsch, *The Shaping of Things to Come*, 83–93; Guder, *Missional Church*, 146–9; Roxburgh and Boren, *Introducing the Missional Church*, 106–11.

determines His mission to the world.<sup>26</sup> The centrality of Jesus Christ in the life of the church derives from the *missio Dei*, which has been made evident by the Father sending his Son into the world to save it. It is true that the notion of “sending” is at the core of missional ecclesiology, but the *missio Dei* has existed long before the existence of the church. It began with the call of Israel to receive God’s blessings for Israel to become a blessing to the nations. Guder notes that the *missio Dei*: “unfolded in the history of God’s people across the centuries recorded in Scripture, reached its revelatory climax in the incarnation of God’s work of salvation in Jesus ministering, crucified, and resurrected... It continues today in the worldwide witness of churches in every culture to the gospel of Jesus Christ.”<sup>27</sup> In this way, the church views itself as an ongoing process and not as an end in itself. The church is, at its core, a missionary movement rather than an institution. Rather than maintaining an attractive, institutional form, the primary focus of the church is sending God’s people into the world to engage others in their neighborhoods and to illustrate God’s life in Christ.<sup>28</sup>

It is no accident that the sending of the church is intimately related to the sending of the Son. This is an indication that God is a sending God indeed.<sup>29</sup> Hence, the doctrine of the

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26. Frost and Hirsch, *The Shaping of Things to Come*, 16, 35–41, 112–5; Guder, *Missional Church*, 13–4, 81–3; Roxburgh and Boren, *Introducing the Missional Church*, 94–110.

27. Guder, *Missional Church*, 4.

28. For discussions of the thrust of missional ecclesiology against institutionalism, see Guder, *Missional Church*, 5–7; Hirsch, *The Forgotten Ways*, 185–9; Roxburgh and Boren, *Introducing the Missional Church*, 54–6.

29. Bosch, *Transforming Mission*, 390.

incarnation is of missional importance to missional ecclesiology. By following the incarnational model of Christ, the church is to demonstrate the gospel in its social context.<sup>30</sup> The missional church, in other words, grounds its missional identity and vocation in the incarnation, to the extent that it can continue Christ's mission through its incarnational witness. This implies that the incarnation implies "some form of sending" in which the church is called to "incarnational expression of faith."<sup>31</sup> Missional ecclesiology regards the incarnation as a norm that directs all aspects of the church, including her relationship to mission, practice, and interaction with other parties and cultures in a "critical, discriminating, and constructive manner."<sup>32</sup>

## Implications

During the first three decades of the 20<sup>th</sup> century, definitions of leadership frequently emphasized control and centralization of power, with a common theme of dominance.<sup>33</sup> Such definitions have deeply influenced pastoral leadership for decades because the church has been seen as an institution. Nevertheless, missional ecclesiology offers new perspectives on pastoral leadership. According to the concept of *missio Dei*, God the Triune has been on a mission since

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30. Guder, *Missional Church*, 12–4; Hirsch, *The Forgotten Ways*, 131–8; Roxburgh and Boren, *Introducing the Missional Church*, 77–8.

31. Frost and Hirsch, *The Shaping of Things to Come*, 39.

32. Guder, *Missional Church*, 151.

33. To illustrate this point, Northouse highlights a definition of leadership that was presented at a conference on leadership in 1927 which defined leadership as "the ability to impress the will of the leader on those led and induce obedience, respect, loyalty, and cooperation." Northouse, *Leadership*, 2.

creation. To fulfill that mission, He engages in a series of sending acts. This mission has been initiated and will be completed by the Triune God. The church can trust that God has already preceded her in mission. Therefore, pastors do not need to do the heavy lifting as God has already taken care of this task. Cormode observes that pastors are generally viewed as either builders focused on organizational structure or shepherds focused on relationships.<sup>34</sup> While acknowledging the importance of these roles, Cormode suggests that pastors should be referred to as gardeners. A gardener “who tills the soil and cultivates the environment – for the [gardener] acknowledges that he can only evoke growth, he can never produce it.”<sup>35</sup> But only God can make growth happens.<sup>36</sup> In a similar vein, Alan Roxburgh describes pastors as cultivators “of an environment that discerns God’s activities among the congregation and in its context.”<sup>37</sup> Unlike a traditional church leader “having plans and strategies that the congregation will affirm and follow, *cultivation* describes the leader as the one who works the soil of the congregation so as to invite and constitute the environment for the people of God to discern what the Spirit is doing in, with, and amount them as a community.”<sup>38</sup>

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34. Scott Cormode, “Multi-Layered Leadership: The Christian Leader as Builder, Shepherd, and Gardener,” *JRL* 1 (2002): 69–104.

35. Cormode, “Multi-Layered Leadership,” 71.

36. Paul, the apostle, sees himself as a gardener in the Christian community in Corinth. All growth in the church is only by God’s grace (1 Corinthians 3:5–9).

37. In their discussion of missional leadership, the term, missional leaders, includes all church leaders as well as pastors. Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (LNP; San Francisco, CA: Jossey-Bass, 2006), 27.

38. Italics authors. Roxburgh and Romanuk, *The Missional Leader*, 28.

The skills and practices involved in this gardening kind of leadership are very different from those commonly used in pastoral leadership. In the first place, the pastors must be able to discern God's Spirit at work in the church and community. Roxburgh refers to this function as being a "poet" who names for the congregation what God is up to in their midst. A pastoral "poet" is a person who articulates the experience of the congregation by listening, observing, and giving voice to the people's desire for renewal. Having done this correctly, the people will respond with "Yes! this is who we are!"<sup>39</sup> Second, the pastor must be able to engage God's word and lead the congregation to "indwell" the Scriptural narrative, allowing the text to cast a vision for the congregation.<sup>40</sup> Roxburgh describes this function as the role of a "prophet" who tells an alternative story for God's people and who pushes them to join God on His mission within the world.<sup>41</sup> Each of these skills is essential for a pastor, for it is through the poetic and prophetic functions that a pastor can empower the congregation to engage the world.<sup>42</sup>

In summary, pastors are to prayerfully discern where and how God is at work in their specific locations and join Him in what He is already doing there. In the next section, we will continue to explore a theology of pastoral leadership through the lens of *missio Dei* by

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39. Roxburgh, *The Missionary Congregation, Leadership, and Liminality* (CM&MC; Harrisburg, PA: Trinity Press International, 1997), 58–59.

40. Roxburgh and Romanuk, *The Missional Leader*, 33–4.

41. Roxburgh, *The Missionary Congregation*, 61.

42. Roxburgh, *The Missionary Congregation*, 64–5.

incorporating Greenleaf's theory of servant leadership.

### A Theology of Pastoral Leadership due to Greenleaf's Theory of Servant Leadership

The second part of this section is to explore a theological understanding of pastoral leadership based on Greenleaf's concept of servant leadership. According to Greenleaf, servant leaders put the needs, aspirations, and interests of others above their own.<sup>43</sup> Serving others is a deliberate choice made by servant leaders who are committed to leading others in a servant-like manner. Servant leaders strive to transform their followers into "healthier, more autonomous, and more likely to become servants."<sup>44</sup> The idea of servant leadership is developed by Greenleaf not by studying some corporate leaders or other high-profile figures, but by reading Herman Hesse's story about a spiritual pilgrimage, *Journey to the East*:

In this story we see a band of men on a mythical journey... The central figure of the story is Leo, who accompanies the party as the *servant* who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering, finds Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had known first as *servant*, was in fact the titular head of the Order, its guiding spirit, a great and noble *leader*.<sup>45</sup>

Although Greenleaf's conceptualization of servant leadership is attractive and refreshing, he

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43. Greenleaf, *The Servant as Leader*, 15.

44. Greenleaf, *Servant Leadership*, 30.

45. Italic his. Greenleaf, *Servant Leadership*, 27.

is not the person who first introduced the notion of servant leadership to everyday human endeavor. Some thousands of years ago, the Bible emphasized the concept of servant leadership.

When it comes to a biblical view of servant leadership, Jesus is the epitome. Not only does Jesus preach about servant leadership, but He also demonstrates the traits of a servant leader. As well as caring for His followers, He also cares for others with whom He comes into contact. Jesus' leadership is described by Leighton Ford as "value-driven."<sup>46</sup> The following session unpacks Jesus' servant leadership through several passages in the Bible.

In several places in the Bible, Jesus is described as a servant.<sup>47</sup> The Greek word, *παῖς*, can be translated either as "servant" or as "son." In its application to Jesus, it refers specifically to "Christ in His relation to God."<sup>48</sup> It means that *παῖς* refers to both the Son of God and to the Servant of the Father. The Greek words, *διάκονον*, in Romans 15:8, and *δούλου*, in Philippians 2:7, can be translated as "servant" and "slave" respectively. All these Greek words refer to the servanthood of Jesus.

It is noteworthy that Jesus' servant leadership is referenced in Matthew 12:17–21 as fulfilling prophecy:

This was to fulfill what was spoken through the prophet Isaiah: "Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my

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46. Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change* (Downers Grove, IL: InterVarsity, 1991), 31.

47. E.g., Matthew 12:18, Acts 3:13, 4:27, 4:30; Romans 15:8; Philippians 2:7.

48. "*παῖς*," BDAG 750.

Spirit on him, and he will proclaim justice to the nations. He will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out, till he has brought justice through to victory. In his name the nations will put their hope.<sup>49</sup>

The passage in Matthew 12:17–21 is mainly a quotation from Isaiah 42:1–4. The Hebrew word, עבדִי in Isaiah 42:1, is commonly translated as “my servant” referring to the Messiah.<sup>50</sup>

According to Oscar Cullman, the concept of Jesus as the servant of Yahweh “has its origin with Jesus himself, just as does the concept ‘Jesus the Son of Man’.”<sup>51</sup> Both describe Jesus’ role as “the suffering servant of God.”<sup>52</sup> Not only is Jesus’ servant nature described in Isaiah 49:5–7, but also His leadership role is recognized in restoring both Jews and Gentiles to a peaceful relationship with God through salvation.<sup>53</sup>

Among all the biblical accounts of leadership, Jesus’ teachings to His disciples as recorded in Mark 10:35–45 are perhaps the most powerful and instructive. On one occasion during His ministry, Jesus was teaching his disciples about the betrayal and death He would soon experience (Mark 10:32–45). James and John, two of Jesus’ disciples, could have focused on the

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49. All citations are from NASB, unless stated otherwise.

50. E.g., NASB, NIV, NKJV and NRSV.

51. Oscar Cullmann, *The Christology of the New Testament* (Philadelphia, PA: Westminster, 1963), 68–9.

52. Cullmann, *The Christology of the New Testament*, 51.

53. Robert Moore attempts to identify a biblical understanding of servant leadership by beginning with Isaiah’s Servant Songs and exploring the Isaianic presentation of the Messiah/leader as a servant considering Jesus’ life, ministry, and teachings. A theological framework of servant leadership is presented by Moore, in which six characteristics of servant leadership are identified in the Isaiah Servant Songs and the life of Jesus: obedience, humility, virtue, strength, persistence, and persuasion. Idem, “Toward a Biblical Understanding of Servant Leadership: An Examination of Biblical Concepts of Servanthood in Isaiah’s Servant Songs” (Ph.D. diss., Dallas Baptist University, 2012), 191.

glorification that followed Jesus' resurrection and omitted the rest of Jesus' prediction.<sup>54</sup> They asked Jesus to place them in the highest leadership positions in God's Kingdom, next to Jesus himself. As a result of this request, the other disciples became furious with them. Jesus utilized the ensuing conflict as a teaching opportunity. He explained the true nature of greatness (Mark 10:43–45). Jesus employed a refined instructional strategy. First, He outlined existing leadership methodologies (Mark 10:42). Then, He compared them to effective leadership (Mark 10:43–44). Lastly, He emphasized the notions of leadership that He espoused (Mark 10:45).<sup>55</sup>

Several words are repeated in this short episode, and these words constitute the central theme of this text. The word “great” is used twice while the word servant and its derivatives are used four times.<sup>56</sup> Jesus discussed greatness in Mark 10:42–43, while in Mark 10:43–45, He discussed becoming a servant. He intentionally contrasted the leadership of Gentile rulers with His leadership and suggested that the term “servant” is synonymous with greatness. In contrast to the popular opinion of his time, Jesus taught that true leadership can be gauged by a total commitment to serving others. This is a clear statement of servant leadership.

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54. Bas van Iersel, *Mark: A Reader-Response Commentary* (JSNT 164; Sheffield: Sheffield Academic, 1998), 133; R. T. France, *The Gospel of Mark: A Commentary on the Greek Text* (NIGTC; Grand Rapids, MI: Eerdmans, 2002), 414.

55. Van Iersel, *Mark*, 333; France, *The Gospel of Mark*, 414.

56. The Greek words *μεγάλοι* in Mark 10:42 and *μέγας* in Mark 10:43 are commonly translated as “great” in English Bible translations such as the NIV and NASB. The Greek words that refer to servanthood are *διάκονος* (a servant) in Mark 10:43, *δοῦλος* (a slave) in Mark 10:44, and *διακονηθῆναι* (to serve) appearing twice in Mark 10:45.

First, it is important to note that Jesus did not rebuke His disciples for their desire to be great but rather invited them for a leadership training session. According to Jesus, greatness looks different and is pursued in a different way than the norm. As Jesus pointed out in Mark 10:42, these Gentile rulers are “considered” (δοκοῦντες) rulers. The Greek word “δοκοῦντες” means to think or to seem to be something.<sup>57</sup> The disciple was invited by Jesus to rethink the leadership model of Gentile rulers. This implies that the leadership model of Gentile rulers is not the model that ought to be followed in the Kingdom of God.

Second, the focus shifts from greatness to service. Having a desire to be great is good, however, the focus now needs to become a servant to be a great leader. A contrast is drawn between Gentile rulers and servant leaders. In terms of leadership, these are two opposite ends of the spectrum. In one, the emphasis is on the greatness of the person and his or her authority, while in the other, the focus is on the person becoming a servant and serving others. Although greatness is a worthwhile goal, there is an alternative. As Jesus emphasizes, greatness does not originate from appearances of greatness, but rather it starts with becoming a servant. To serve, one must first become a servant. Steven Crowther states that “It is an ontological change first. This shift then is a shift in thinking, priorities, and even a shift in being or *ontos*.”<sup>58</sup>

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57. “δοκέω,” BDAG 254–5.

58. Italic his. Steven S. Crowther, *Biblical Servant Leadership: An Exploration of Leadership for the Contemporary Context* (CFPL&B; Fayetteville, NC: Palgrave Macmillan, 2018), 80.

Third, the keywords in Mark 10:43 are “great” (μέγας) and “servant” (διάκονος). In Mark 10:44, the word “great” (μέγας) is replaced by “first” (πρῶτος) and “servant” (διάκονος) by “slave” (δοῦλος). The word “first” (πρῶτος) means the first of several. By replacing “great” (μέγας) with “first” (πρῶτος), the focus of the clause is shifted from self to others, and it is a position among many rather than a ruling position. The word “servant” (διάκονος) refers to someone who helps another, whereas the word “slave” (δοῦλος) denotes to someone who obeys to all. The substitution of “servant” (διάκονος) by “slave” (δοῦλος) does not mean that they cancel each other out, but rather that they complement one another. It means that for a person who wants to become a leader, he or she must serve others as a servant, and obey others as a slave. As Jesus states, this is not a suggestion; it is what a servant leader must do to be great. Once again, it is an ontological change.

As shown above, the life of Jesus provides a window into the biblical concept of servant leadership.<sup>59</sup> In an attempt to develop a multidimensional measure of servant leadership, Liden et al. identified seven distinct dimensions of servant leadership.<sup>60</sup> The seven distinct dimensions are: (1) Emotional Healing, (2) Creating Value for the Community, (3) Conceptual Skills (Conceptualization), (4) Empowering, (5) Helping Subordinates Grow and Succeed, (6) Putting

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59. Efrain Agosto, *Servant Leadership: Jesus & Paul* (St. Louis, MO: Chalice, 2005), 1–12.

60. Liden et al., “Servant Leadership,” 161–77.

Subordinates First, and (7) Behaving Ethically.<sup>61</sup> Continuing on with the seven servant leadership dimensions, the remainder of this section will explore the seven dimensions of servant leadership that Jesus demonstrated.

## **Emotional Healing**

According to Liden et al., Emotional Healing is defined as “the act of showing sensitivity to others’ personal concerns.”<sup>62</sup> Such sensitivity is an expression of love. Ndubuisi Akuchie claims that love is the “laurel of servant leadership.”<sup>63</sup> Robert Stein goes one step further, stating that “the love command is the Magna Carta of the kingdom of God, for it is the love command that best characterizes the ethical instruction of Jesus and forms its essence.”<sup>64</sup>

Jesus refers to Himself as the Good Shepherd (John 10:11, 14). The title reflected His perspective on showing a loving sensitivity to the concerns of others. Jesus claims to know His sheep (John 10:14). Jesus’ understanding of His own leadership was shaped by the image of the shepherd. Based on Peter Nott’s observation, Jesus’ leadership style resembles the image of a shepherd in two ways: knowledge and love.<sup>65</sup> It is the knowledge that makes love realistic and

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61. Liden, “Servant Leadership,” 168–9.

62. Liden, “Servant Leadership,” 162.

63. Ndubuisi B. Akuchie, “The Servants and the Superstars: An Examination of Servant Leadership in Light of Matthew 20:20–28,” *CEJ* 14 (1993): 42.

64. Robert H. Stein, *The Method and Message of Jesus’ Teachings* (rev. ed.; Louisville, KY: Westminster, 1994), 103.

65. Peter Nott, “Towards a Theology of Leadership,” *ExpTim* (1986): 139.

keeps it from sentimentality, while it is love that provides direction to knowledge and prevents it from becoming disinterested.

The following paraphrase of the famous love chapter of 1 Corinthians 13 provides insight into the servant leadership exhibited by the Good Shepherd:

A servant leader is patient and kind. A servant leader doesn't envy others or boast. A servant leader is not proud or rude, does not insist on having his or her own way. A servant leader does not become easily angered, doesn't hold grudges or keep a list of people's past mistakes. A servant leader is never happy with any form of evil but is always searching for truth. A servant leader always protects others, trusts others, and always hopes for the best! A servant leader never gives up.<sup>66</sup>

During His time on earth, Jesus demonstrated loving sensitivity to others in numerous ways.

In response to the crowds of people who followed Him, Jesus showed loving sensitivity and healed their illnesses (Matthew 14:14). Jesus showed loving sensitivity towards the hungry multitudes by miraculously feeding them with five loaves of bread and two fish.<sup>67</sup> By taking time to bless little children, He demonstrated loving sensitivity.<sup>68</sup> In Matthew 9:10–11, Jesus fellowshiped with the despised sinners and tax collectors. T. W. Manson describes Jesus' loving sensitivity for the outcasts as "the actualisation of the merciful redemptive love of God."<sup>69</sup>

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66. Ted W. Engstrom and Paul A. Cedar, *Compassionate Leadership* (Ventura, CA: Regal, 2006), 147.

67. Matthew 14:13–21; Mark 6:30–44; Luke 9:10–17; John 6:1–14.

68. Matthew 19:13–14; Mark 10:13–16; Luke 18:15–17.

69. T. W. Manson, *The Servant-Messiah: A Study of the Public Ministry of Jesus* (TBS; Cambridge: Cambridge University Press, 1966), 68.

## Creating Value for the Community

Neither the temple nor the synagogue confined the ministry of Jesus. Rather, “Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every disease and every sickness.” (Matthew 9:35) On the one hand, Jesus attracted a large crowd of people, transforming both communities of Jews and Gentiles through His teachings and miracles.<sup>70</sup> On the other hand, He reached out to the social outcasts. One of the clearest examples of conscious and genuine concern for the community is his healing ministry. Sickness refers more than to malfunctioning of biological and/or psychological processes, it also involves social responses to the malfunction in the individual’s physiological and/or psychological situation. John Crossan explains that, when viewed from this perspective, Jesus did more than simply heal the sick in a community. He also restored the social status of the sick.<sup>71</sup> The healing of Jesus is more than just restoring health to the sick, but it is also a reformation of the societal framework that allows for the restoration of social outcasts.

Greenleaf believes that servant leaders create value for their communities. He states:

All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his own unlimited liability for a quite

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70. E.g., Matthew 4:23–25, 5:1, 8:1, 9:35–36, 13:1–2; Mark 4:1–2; Luke 6:17–19, 8:4; John 6:1–2; 12:20–21.

71. John Dominic Crossan, *God and Empire: Jesus against Rome, Then and Now* (New York: HarperCollins, 2007), 118–121.

specific community-related group.<sup>72</sup>

Christianity developed similarly to Greenleaf's belief. Christianity was once an obscure messianic movement from the fringes of the Roman Empire. Scholars are always curious about how Christianity became the dominant religion of civilization in the West.<sup>73</sup> Jesus, as the founder of Christianity, displayed servant leadership to His disciples, and after His ascension, His disciples modeled the same kind of leadership. They demonstrated a viable life form based on the principle of common possession that had a profound impact on the Jewish community in Jerusalem.<sup>74</sup> Ernst Troeltsch argues that this social ideal seemed to be a "religious communism of love," in which wealthier Christians were willing to give up possessions and share property. The social ideal flourished particularly in times of difficulty and among groups such as the monastic and Anabaptist communities.<sup>75</sup> As a servant leader, Jesus created value for the community where He ministered, and His disciples followed His example, guiding their faith community to do the same, even until today.

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72. Greenleaf, *Servant Leadership*, 53.

73. Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (New York: HarperOne, 1997), 3.

74. Douglas A. Hume, *The Early Christian Community: A Narrative Analysis of Acts 2:41–47 and 4:32–35* (WUNT 298; Tübingen: Mohr Siebeck, 2011), 17.

75. Ernst Troeltsch, *The Social Teaching of the Christian Churches* (vol. 2; trans. Olive Wyon; Chicago, IL: University of Chicago Press, 1976), 62–64.

## Conceptual Skills (Conceptualization)

The term “conceptual skills” is used by Greenleaf to describe leadership vision. In his view, a servant leader “needs to have *a sense for the unknowable and be able to foresee the unforeseeable.*”<sup>76</sup> According to Larry Spears and Michele Lawrence, conceptualization can also be described as “The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities.”<sup>77</sup> Reflecting on the need for leadership vision, Greenleaf quotes the famous scripture from Proverbs: “Where there is no vision, the people perish.”<sup>78</sup>

As a servant leader, Jesus is also a visionary leader. David McKenna notes that “mission follows vision in the strategy of Incarnation... the vision inspires the mission.”<sup>79</sup> It is clear from his teachings that Jesus knew His mission and had a clear vision of His purpose on earth.<sup>80</sup> Jesus could not have been a true servant leader without such a vision. In Luke 19:10, Jesus clearly states that His primary vision: “For the Son of Man has come to seek and to save that which was lost.” In Mark 10:45, Jesus further explains that “the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.” In the view of George Ladd, Mark 10:45 is

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76. Italic his. Greenleaf, *Servant Leadership*, 34.

77. Larry C. Spears and Michele Lawrence, eds., *Focus on Leadership: Servant-Leadership for the 21<sup>st</sup> Century* (New York: John Wiley & Sons, 2002), 6.

78. Proverbs 29:18 in KJV.

79. David L. McKenna, *Power to Follow, Grace to Lead: Strategy for the Future of Christian Leadership* (Dallas, TX: Word, 1989), 93.

80. C. Gene Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House, 1998), 9–10.

the most vivid statement about Jesus' death, in which Jesus envisions Himself "as the Son of Man to die for humanity."<sup>81</sup>

Additionally, Jesus expresses His vision using the phrase "the Kingdom of God," in which He offers a sense of direction and goals for His disciples to follow. The phrase "the Kingdom of God" has both present and future implications. God's power is already working and intervening decisively here and now. Meanwhile, a new era has dawned, as predicted by the prophets, whose consummation is imminent. As a servant leader, Jesus expresses the vision of the Kingdom of God through His teachings and miraculous acts to His disciples that "God is now the King, but (Jesus) must also become the King."<sup>82</sup> As a result, His disciples also have a sense of the Kingdom of God "and *be able to foresee the unforeseeable*."<sup>83</sup>

## **Empowering**

The act of empowerment refers to the act of entrusting others with power or authority. As defined by Jay Conger, empowerment is "the act of strengthening an individual's beliefs in his or her sense of effectiveness. In essence, then empowerment is not simply a set of external actions;

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81. George Eldon Ladd, *A Theology of the New Testament* (rev. ed.; Grand Rapids, MI: Eerdmans, 1993), 1544.

82. Ladd, *A Theology of the New Testament*, 61.

83. Italic his. Greenleaf, *Servant Leadership*, 34.

it is a process of changing the internal beliefs of people.”<sup>84</sup> As argued by Ken Blanchard, et al., empowerment is not about giving power to people, but rather releasing the power that already exists within them.<sup>85</sup> Empowerment is viewed by many as a central component of excellent leadership.<sup>86</sup> Gene Wilkes further observes that “Servant leaders multiply their leadership by empowering others to lead... Leadership of a team is the highest expression of servant leadership.”<sup>87</sup>

A ministry team of twelve individuals with different backgrounds and personalities was formed by Jesus through His call. Jesus’ primary means of empowerment was teaching. Jesus “modeled servant ministry for them constantly. They did not learn theological truth in a musty classroom setting. They learned in the crucible of life.”<sup>88</sup> During the early phases of His ministry, He instructed the twelve disciples to preach and heal among the Jews (Matthew 10:5–8). Ford observes that “The final step in Jesus’ proves of leadership development was to give his followers resources and responsibilities and let them go.”<sup>89</sup> Before His ascension, Jesus empowered the disciples with the great commission to reach all nations (Matthew 28:18–20).

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84. Jay A. Conger, “Leadership: The Art of Empowering Others,” *AME* 3 (1989): 18.

85. Kenneth H. Blanchard et al., *Empowerment Takes More Than a Minute* (2<sup>nd</sup> ed.; San Francisco, CA: Berrett-Koehler, 2001), x.

86. E.g., Blanchard et al., *Empowerment Takes More Than a Minute*; Conger, “Leadership: The Art of Empowering Others,” 17–24; James G. Clawson, *Level Three Leadership: Getting Below the Surface* (5<sup>th</sup> ed.; UK: Pearson, 2014), 241–58; Bennis and Nanus, *Leaders*, 215–29.

87. Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House, 1998), 27.

88. Paul A. Cedar, *Strength in Servant Leadership* (Waco, TX: Word Books, 1987), 77.

89. Ford, *Transforming Leadership*, 220.

The empowerment of others by Jesus did not end with His earthly ministry. Jesus prepared His disciples for His ascension by empowering them to carry on His work in His absence.<sup>90</sup> In addition to training the disciples for future ministry, Jesus also empowered them with the Holy Spirit through which they were able to fulfill the vision of Jesus, the Messiah for the world.<sup>91</sup> Luke, the author of the Book of Acts, expresses the accent of Jesus' empowerment in the first two verses of the book. He writes, "The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had given orders by the Holy Spirit to the apostles whom He had chosen." (Acts 1:1–2) Luke reminds his reader that when Jesus was on earth, His ministry was carried out through the power of the Holy Spirit and that the ministry of the apostles is the continuation of that empowerment, facilitated by the Holy Spirit.<sup>92</sup>

### **Helping Subordinates Grow and Succeed**

Greenleaf promotes the growth and success of subordinates.<sup>93</sup> He suggests that a leader should first act as a servant, a person who, "by acting with integrity and spirit, builds trust and

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90. McKenna, *Power to Follow, Grace to Lead*, 161–2.

91. Acts 1:8; 2:1–47.

92. Mal Couch, *Bible Handbook to the Acts of the Apostles* (Grand Rapids, MI: Kregel, 2004), 120–9.

93. Robert K. Greenleaf, *On Becoming a Servant-Leader: The Private Writing of Robert K. Greenleaf* (eds. Don M. Frick and Larry C. Spears; San Francisco, CA: Jossey-Bass, 1996), 81–90.

lifts people and helps them grow.”<sup>94</sup> In his view, the best test of servant leadership is to ask, “Do those being served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?”<sup>95</sup> Servant leadership focuses on the needs and interests of others. Servant leaders serve their followers rather than the other way around. Leaders who strive to serve others transcend their own interests and needs, helping them grow both professionally and personally. An effective servant leader, according to Greenleaf, acts with integrity, builds trusting relationships, and helps others to learn, grow, and develop into leaders themselves.<sup>96</sup> The leaders who are truly committed to the development of their followers allow the freedom to experiment, take risks, and even make mistakes without fear of punishment.

It is through discipleship that Jesus helps His followers grow. Discipleship is about becoming more like Jesus. Recognizing the unique characteristics of each disciple, He adopts a variety of approaches to meet their needs, giving them life-changing lessons rather than merely imparting information. The same opinion is shared by Colin Wringer who observes that “When Christ tells people they should love their enemies, or love their neighbors as themselves, this is not just a piece of useful information like ‘This is the periodic table of elements’... The aim is not to inform but to convince, not to add a new bit of knowledge to the existing conceptual

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94. Robert K. Greenleaf, *The Servant-Leader Within: A Transformative Path* (ed. Hamilton Beazley et al.; New York: Paulist 2003), 32.

95. Greenleaf, *The Servant-Leader Within*, 27.

96. Greenleaf, *The Servant-Leader Within*, 30.

framework but to bring about a new way of seeing things altogether.”<sup>97</sup>

Jesus’ approach to discipleship is characterized by the practice of asking questions.<sup>98</sup> An example of this is the question He asked His disciples about His identity. He asked them, “What do people say that the Son of Man is?” (Matthew 16:13) This provided the disciples with an opportunity to reflect on their growth in understanding Jesus’ identity and His mission. Rhonda McEwen explains, “Jesus’ brilliant use of thought-provoking questions – a key tool in facilitating transformative learning – encouraged His hearers to critically reflect on their current practices and assumptions in light of a response.”<sup>99</sup> This was a defining moment of growth for the disciples. As is evident after the ascension of Jesus, the success of the disciples in preaching the Gospel and establishing faith communities throughout the Roman Empire is determined greatly by their understanding of Jesus’ identity.

### **Putting Subordinates First**

According to Greenleaf, servant leadership “begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead... the difference

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97. Colin Wringle, “Teaching Learning and Discipleship: Education beyond Knowledge Transfer,” *JPE* 43 (2009): 244,

98. According to Martin Copenhaver, Jesus raised more questions in the gospels than he answered. As a matter of fact, Jesus asked 307 questions. He was asked 183 questions but only answered three. Jesus’ life and teachings were characterized by the practice of asking questions. Idem, *Jesus Is the Question: The 307 Questions Jesus Asked and the 3 He Answered* (Nashville, TN: Abingdon, 2014).

99. Rhonda M. McEwen, “*Learning That Transforms: For the Sake of His Kingdom*,” *CEJ* 9 (2012): 350.

manifests itself in the care taken by the servant – first to make sure that other people’s highest priority needs are being served.”<sup>100</sup> Servant leadership is essentially an expression of humility.

One of the most prominent synoptic depictions of Jesus’ ministry features a sense of humility.<sup>101</sup>

Humility is not defined in the Bible as degrading oneself to others. Instead, it implies equality in God’s eyes. In delicate situations, humility allows one to exert influence in a way that treats others fairly without coercion or inflicting further damage. William Klassen argues that humility leads to human liberation. Jesus, through humility, can see His life not through the lens of authority, but rather through the lens of covenant relationship with God. Jesus’ human image is the ultimate expression of divinity.<sup>102</sup>

Klassen aptly comments that Jesus demonstrates humility more often than He teaches it.<sup>103</sup> In John 13, Jesus washes the feet of the disciples both as an act of humility and as a demonstration that His leadership is enhanced rather than diminished by humble service to others. Although Jesus knew “that the Father had handed all things over to Him, and that He had come forth from God and was going back to God,” He chose to humble Himself by washing the disciples’ feet.<sup>104</sup> After washing their feet, He reclined at the table once more and began to teach

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100. Greenleaf, *The Servant as Leader*, 15.

101. Colin G. Kruse, *New Testament Models for Ministry: Jesus and Paul* (Nashville, TN: Thomas Nelson, 1985), 34–51.

102. William Klassen, “The ‘Rules’ of Jesus of Nazareth and the Humanism of Thomas Szasz,” *MQR* 56 (1982): 57–63.

103. Klassen, “The ‘Rules’ of Jesus of Nazareth and the Humanism of Thomas Szasz,” 60.

104. John 13:3–4.

His disciples about the meaning of washing their feet. Akuchie points out that humility is closely linked to servanthood and leadership. In his view, effective leadership should be characterized by humility.<sup>105</sup> Ford remarks on the foot-washing incident, pointing out that Jesus was not compelled to be a servant by weakness. It was instead Jesus' strong self-image that led Him to make a deliberate offering of Himself. Using Ford's words, Jesus appeared to "operated out of a sense of being deeply secure in his identity."<sup>106</sup>

### **Behaving Ethically**

Liden et al. define the act of behaving ethically as "interacting openly, fairly, and honestly with others."<sup>107</sup> According to Louis Fry, "The framework for servant leadership consists of helping others discover their inner spirit, earning and keeping others trust, service over self-interest, and effective listening."<sup>108</sup> As a general rule, servant leaders are considered ethical and altruistic, acting with integrity and ambition for the benefit of others rather than for their own benefit.

Among the many aspects of virtue in the Bible, acting ethically is one of them. Jesus' most comprehensive instructions on virtue are the Sermon on the Mount (Matthew 5:1–7:27) and the

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105. Akuchie, "The Servants and the Superstars," 41.

106. Ford, *Transforming Leadership*, 153.

107. Liden et al., "Servant Leadership," 162.

108. Louis W. Fry, "Toward a Theory of Spiritual Leadership," *LQ* 14 (2003): 708.

closely related Sermon on the Plain (Luke 6:20–49). In these two sermons, Jesus identifies virtue in terms of love, justice, goodness, mercy, honesty, and humility. In the definition of servanthood, virtue plays a key role, and Jesus achieves a profound understanding of this principle through relationships with those around Him. Also, He discusses virtue concerning the just treatment of others.<sup>109</sup> The majority of these teachings were in response to criticism or direct conflict with Jewish religious leaders.

As per Jesus, virtue means lovingly doing what is right under God’s will, rather than merely doing what is lawful or permissible.<sup>110</sup> Virtue, rather than adherence to social directives, constitutes obedience to God.<sup>111</sup> Virtuous treatment of all persons, regardless of social standing, is a crucial attribute of humility.<sup>112</sup> Jesus treats people from all socioeconomic classes with dignity and respect. Jesus’ virtuous acts demonstrate a dyadic functioning of authority and empowerment. Adamantly, Jesus refuses to acknowledge any authority except that which is granted to Him by His Heavenly Father. Thus, virtue glorifies and abides in the power of the Father God. Jesus is not only ethical, but He goes beyond ethics as well. His virtuous acts, including acting ethically, are an expression of His deep commitment to God.

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109. E.g., Matthew 15:1–20, 18:21–35, 19:1–12, 20:1–16; Mark 7:1–21, 10:1–12; Luke 6:1–11, 7:36–50, 10:25–37, 11:37–54, 13:10–17, 14:1–14, 15:1–32, 16:19–31, 17:1–10; John 9:1–41.

110. John 4:34, 5:30, 6:38, 8:26, 12:49–50, 14:30–31, 15:10.

111. Monika K. Hellwig, *Public Dimensions of a Believer’s Life: Rediscovering the Cardinal Virtues* (New York: Rowman & Littlefield, 2005), 13–67.

112. Hellwig, *Public Dimensions of a Believer’s Life*, 27–9.

## Summary

Jesus is the quintessential example of servant leadership in the Bible. The seven distinct dimensions of servant leadership proposed by Liden et al. are illustrated in the life of Jesus.<sup>113</sup>

Jesus demonstrated the seven distinct dimensions of servant leadership: (1) Emotional Healing, (2) Creating Value for the Community, (3) Conceptual Skills (Conceptualization), (4) Empowering, (5) Helping Subordinates Grow and Succeed, (6) Putting Subordinates First, and (7) Behaving Ethically.

Jesus displays the attributes of *emotional healing* by showing a loving sensitivity to others' concerns. Not only does He demonstrate tender loving care to others, but His teachings *create value for the community*. Furthermore, Jesus *conceptualizes* both His purpose on earth and the Kingdom of God in terms of the Good News. He *empowers* His disciples, as well as others to carry out His mission on earth even though He is no longer on earth. By calling the twelve people and others following Him, Jesus *helps them grow spiritually and succeed in the Kingdom of God*. Despite having His own mission on earth to accomplish, Jesus always strives to *put people first*. Lastly, Jesus does not only *behave ethically*, consisting of honesty and integrity, but He also goes beyond ethics by the absolute commitment to the Will of God.

It is worth noting that the Bible is a fertile ground for the study of servant leadership. In

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113. Liden et al., "Servant Leadership," 161–77.

addition to Jesus, the Bible mentions several other individuals as servant leaders. For example, Abraham is identified as God's servant.<sup>114</sup> There may be rich rewards to be found in further research on the notions of servanthood present in the lives of leaders in Israel and the church such as Moses, David, Peter, and Paul. However, due to the limited duration of the project, it is not possible to fully describe their attributes concerning servant leadership.

### Conclusion

The main point of this section is that Greenleaf's theory of servant leadership, illustrated in the life of Jesus, formulates a theology of pastoral leadership. This is possible when pastoral leadership is viewed in terms of the *missio Dei*, and when "the church becomes an agent of God's redemptive initiative in the world whereby He acts in and through His church."<sup>115</sup> The role of a pastor as a servant leader is to motivate all believers in Jesus Christ to participate in the *missio Dei*.

God is a missional God who sent His Son to redeem the world. It is not the church that offers salvation, but rather God the Father, God the Son, and God the Holy Spirit. David Bosch considers the *missio Dei* concept to be not "primarily an activity of the church, but an attribute of

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114. Genesis 26:24; Psalms 105:6, 42.

115. Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century* (Grand Rapids, MI: Kregel, 2010), 73.

God.”<sup>116</sup> A restored relationship between the human race and the almighty God could only have been made possible by the efforts of God. This act of God, that is, to restore the relationship between human beings and God, can also be viewed as a movement from God to the world. In this movement, the church is an active instrument, greatly privileged to participate in God’s mission. The church exists because of God’s mission and not vice versa. God is on a mission to reach out to the world and the church joins Him in fulfilling this mission. A vital role for the church is to be aware of what God is doing and to participate in it.<sup>117</sup> Thus, pastors who exercise their role of leadership should prayerfully discern where and how God is at work in their specific places of ministry and join Him in what He is already doing there.

Many times, and rightly so, vision and leadership are mentioned together. As congregations seek to discern their role in God’s mission in the world, pastors should offer insights to them. Pastoral leadership, however, is not about control or power like that of the secular world. Pastoral leadership is enhanced by Greenleaf’s understanding of servant leadership.

According to Greenleaf, a leader is first and foremost a servant. Leadership is servanthood, and servanthood is a way of being a leader. In this respect, Greenleaf asks that “what is the effect on the least privileged in society; will she or he benefit, or, at least, not be further deprived?”<sup>118</sup>

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116. Bosch, *Transforming Mission*, 390.

117. Reggie McNeal, *Missional Renaissance: Changing the Scoreboard for the Church* (LNP; San Francisco, CA: Jossey-Bass, 2009), 23.

118. Robert K. Greenleaf, *The Power of Servant Leadership* (San Francisco: Berrett-Koehler, 1988), 43.

In a church context, the “least privileged” might refer to those who are at risk of being marginalized, unheard, and undervalued. Continuing his argument, he states:

No one will knowingly be hurt by the action, directly or indirectly... the servant would reject the “utilitarian” position, which would accept a very large gain in, say, justice at the cost of a small but real hurt to some. The servant would reject the nonviolent tactic for societal change, however noble the intent... The servant would reject the rapid accomplishment of any desirable social goal by coercion in favor of the slower process of persuasion – even if no identifiable person was hurt by the coercion... Hurting people, only a few, is not accepted as a legitimate cost of doing business.<sup>119</sup>

This poses a challenge to leaders who speak of the inevitable casualties of change. A distinction is made by Greenleaf between coercive and persuasive power as well as manipulation. Power must always be accompanied by accountability. He states that “No one, absolutely no one, is to be entrusted with the operational use of power without the close oversight of fully functioning trustees.”<sup>120</sup> One of the key roles of pastors is to provide opportunities, vocabulary, and other resources for their congregations to discern a vision from God together. Pastors, instead of controlling and benevolently manipulating their congregations, are servants who assist them in learning God’s mission.<sup>121</sup> By reframing the pastoral role, Eugene Peterson offers an excellent example of servanthood:

The biblical fact is that there are no successful churches. There are, instead, communities of sinners, gathered before God week after week in towns and

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119. Greenleaf, *The Power of Servant Leadership*, 43–5.

120. Greenleaf, *The Power of Servant Leadership*, 48.

121. Thomas R. Hawkins, *The Learning Congregation: A New Vision of Leadership* (Louisville, KY: Westminster John Knox, 1997).

villages all over the world. The Holy Spirit gathers them and does his work in them. In these communities of sinners, one of the sinners is called pastor and given a designated responsibility in the community. The pastor's responsibility is to keep the community attentive to God.<sup>122</sup>

Having been called to lead people in becoming attentive to God, pastors need to place aside their agendas and focus their energies on how they will work with their congregations so that together they might discern a vision from God. In this way, through servant leadership, as exemplified by Jesus' life, pastors and their congregations will be liberated to engage in the mission of God that God is directing towards His eschatological telos.

In formulating a theology of pastoral leadership, the concept of *missio Dei* and Greenleaf's theory of servant leadership provide valuable insight. The concept of *missio Dei* redefines the pastoral leading role in terms of the nature of the church. The servant leadership theory proposed by Greenleaf is a Christ-like and holistic approach to leadership that can engage believers in Jesus Christ on a variety of dimensions, including relational, ethical, and emotional. Through servant leadership, pastors can motivate all believers in Jesus Christ to participate in what God has called them to do.

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122. Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity* (repr.; Grand Rapids, MI: Eerdmans), 2.

## **A Theology of Coaching**

### **A Brief Introduction to Coaching**

A brief introduction to coaching is necessary prior to explore the formulation of a theology of coaching, to set the context for the following discussion. Coaching consists of a series of conversations, a mutually respectful dialogue between a coach and the Person Being Coached (referred to hereafter as PBC) with the purpose of producing measurable results.<sup>123</sup> The coaching process involves asking PBC a series of questions and supporting and encouraging PBC to formulate answers. It is the responsibility of coaches to examine and challenge the basic assumptions of their PBC. The practice of coaching assumes that thoughts influence behavior and performance.

Coaching is considered a form of learning, but a coach is not a teacher. A coach does not have to possess superior knowledge to be a coach. Coaches identify patterns, prepare the ground for effective actions, and support their PBC in putting their revised and more feasible plans into action. By using a variety of coaching techniques, such as listening, reflecting, and asking questions, coaches support their PBC in developing their own questions and answers as well as

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123. Cindy Coe et al. observe that the way in which the person receiving coaching is referred to has always been confusing. Historically, there have been many names for the person being coached, such as clients, coachees, team members, etc. This research project follows Coe's notion that the person or people receiving coaching are referred to as the PBC regardless of whether they are single people or multiple people receiving coaching. Idem, *Coaching for Commitment: Achieving Superior Performance from Individuals and Teams* (3<sup>rd</sup> ed.; Hoboken, NJ: John Wiley & Sons, 2007), xviii.

identifying and changing their own ineffective behaviors.<sup>124</sup>

### Coaching Built on Relationship

It should be noted that despite the absence of the word “coaching” in the Bible, significant aspects of the coaching relationship are rooted in its principles and practices.<sup>125</sup> An important aspect of coaching is walking side by side with the PBC to help them to grow and fulfill their deepest vocation. In this sense, coaching may be considered a ministry of encouragement and support that enables the PBC to deepen their learning and even extend their positive impact on other people. For this to happen, a walking alongside relationship is essential in the process of coaching. Therefore, the interpersonal relationship provides a common ground for developing a theological perspective on coaching. Prior to exploring the coaching relationship in the Bible, it may be helpful to discuss the interpersonal relationships associated with coaching.

According to Henry Kimsey-House et al., coaching involves the active participation of both

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124. Patrick Williams and Deborah C. Davis, *Therapist as Life Coach: An Introduction for Counselors and Other Helping Professionals* (2<sup>nd</sup> ed.; New York: Norton, 2007), 99–103.

125. Ogne and Roehl identify five Greek words in the New Testament that are used to describe coaching. The first word, παρακαλέω, has multiple meanings, particularly in the context of coming alongside someone. Depending on the context, it may refer to asking for assistance (Matthew 8:5; Mark 5:18; Luke 7:4), encouraging others (Acts 14:22; 2 Corinthians 5:20; Philippians 4:2), or providing comfort (Romans 15:4; 2 Thessalonians 2:16; Hebrews 2:15). The second one, νοουθετέω, implies a more direct method, one that challenges, admonishes, and confronts, but does so gently and in love (Romans 15:14; Ephesians 6:4; Colossians 3:16). As for the third one, παραμυθία, it carries the meaning of admonition and comfort (1 Corinthians 14:3). As mentioned in 1 Corinthians 13:4 and Ephesians 4:2, the fourth one, μακροθυμέω, is usually translated as “long-suffering” or “patient.” The fifth, παροξυσμός, refers to stimulating someone’s desire for love and virtuous works (Hebrews 10:24). Idem, *TransforMissional Coaching*, 59.

the coach and the PBC, as partners in a conversation focused on the PBC's self-discovery and goals.<sup>126</sup> It is not the coach's expertise, advice, or solutions that constitute coaching. The coach does not impart wisdom or provide direction. Instead, the coach's role is to help clients articulate their dreams, desires, and aspirations, to clarify their mission, purpose, and goals, and to assist in achieving those objectives. In contrast to counseling, mentoring, consulting, and other more top-down relationships, coaching places equal emphasis on coequal participation. The process of coaching begins with the development of a trusting relationship characterized by mutual respect and commitment.

The desire for close personal relationships is considered a basic human need and one of the most important determinants of quality of life. According to Roy Baumeister and Mark Leary, "human beings have a pervasive drive to form and maintain at least a minimum quantity of lasting, positive, and significant interpersonal relationships."<sup>127</sup> In this regard, it is not surprising that success or failure with such relationships influences life satisfaction,<sup>128</sup> psychological well-being,<sup>129</sup> and physical health.<sup>130</sup> Having romantic relationships can be a source of great joy and

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126. Henry Kimsey-House et al., *Co-Active Coaching: Changing Business, Transforming Lives* (3<sup>rd</sup> ed.; Boston, MA: Nicholas Brealey, 2011), xv.

127. Roy F. Baumeister and Mark R. Leary, "The Need to Belong: Desire for Interpersonal Attachments as a Fundamental Human Motivation," *PB* 117 (1995):497.

128. David G. Myers and Ed Diener, "Who Is Happy?" *PS* 6 (1995): 10–9.

129. Ralf Schwarzer and Anja Leppin, "Social Support and Mental Health: A Conceptual and Empirical Overview," in *Life Crises and Experiences of Loss in Adulthood* (ed. Leo Montada et al.; Hillsdale, NJ: Erlbaum, 1992), 435–58.

130. Kristine Klusman et al., "The Relationship between Physical Activity, Health, and Well-being: Type of Exercise and Self-Connection as Moderators," *EJHP* 28 (2021): 59–70.

fulfillment,<sup>131</sup> however, when they go awry, they can also lead to some of life's greatest difficulties, such as depression and homicide.<sup>132</sup> Coaching, as an aspirational discipline that fosters human flourishing, is naturally suited to support people in their pursuit of relationship fulfilment and success.

An examination of a theology of coaching begins with the concept of relationship. Peter Gathje claims that we as humankind “are created in relationship with God. We are persons first of all because we are made in the image of God and thus in relation with God... Being a person is rather integral to our being human created by God.”<sup>133</sup> In the same vein, Daniel Migliore notes that “Being created in the image of God means that humans find their true identity in coexistence with each other and with all other creatures... human existence is communal, not individualistic.”<sup>134</sup> Relationships are a fundamental part of human existence.

In the Book of Proverbs, several metaphors illustrate the influence and power of relationships that can contribute to one's personal growth.<sup>135</sup> For instance, it is stated in Proverbs 20:5, “A plan in the heart of a person is like deep water, but a person of understanding

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131. Elaine Hatfield and Richard L. Rapson, “Passionate Love and Sexual Desire: Cultural and Historical Perspectives,” in *Stability and Change in Relationships* (ed. Anita L. Vangelisti et al.; Cambridge: Cambridge University Press, 2002), 306–24.

132. William R. Cupach and Brian H. Spitzberg, *The Dark Side of Close Relationships II* (New York: Routledge, 2011).

133. David Oki Ahearn and Peter R. Gathje, *Doing Right and Being Good: Catholic and Protestant Readings in Christian Ethics* (Collegeville, MN: Liturgical, 2005), 19.

134. Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology* (3<sup>rd</sup> ed.; Grand Rapids, MI: Eerdmans, 2014), 148.

135. Ogne and Rohel provide a list of examples: Proverbs 9:9; 10:17; 11:14; 12:15; 27:5, 9; 28:23. Idem, *TransforMisional Coaching*, 57–8.

draws it out.” In this verse, a relationship is described similar to how a coach works with the PBC. The phrase “drawing out” points out what coaching is all about. A coach’s role is to listen to and ask questions in order to *draw out* insight from the mind of the PBC.<sup>136</sup> Coaching is built on the assumption that each individual has answers, ideas, and options that can be applied to their lives. As a further example of the influence in relationships, it is stated in Proverbs 27:17, “Iron sharpens iron, and one man sharpens another.” Having a relationship with another individual can have a sharpening effect. Bruce Waltke states that the metaphor “iron sharpens iron” refers to dialogue in relationships. As implied by the metaphor, a friend persists and does not shirk constructive criticism. As a result of having a true friend, Waltke remarks that the man “develops the capacity to succeed in his tasks as an effective tool, and in the end he will thank his friend for being hard as flint.”<sup>137</sup>

The passage in Ecclesiastes 4:9–12 also emphasizes the advantages of a relationship. It emphasizes the fact that one cannot be fulfilled wholly without the other:

Two are better than one because they have a good return for their labor; for if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up! Furthermore, if two lie down together they keep warm, but how can one be warm alone? And if one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart.

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136. Creswell, *Christ-Centered Coaching*, 36.

137. Bruce K. Waltke, *The Book of Proverbs: Chapters 15–31* (NICOT; Grand Rapids, MI: Eerdmans, 2005), 384.

The verses above emphasize the importance of being in a close relationship with someone.

An individual sharpens another, an individual assists another in learning, an individual who listens to the counsel of others is wise, the sweetness of a friend is greater than one's own counsel. Furthermore, one helps the other by providing comfort and companionship when the other is in need. Relationships are viewed in the Bible as a means of achieving growth and fulfilling their deepest vocation.

Thomas Hawkins observes that many biblical characters who demonstrate growth and fulfill God's call exhibit coaching-like characteristics in their relationship. Within a context of nonhierarchical relationships, they demonstrate positive and consistent encouragement, constructive reflection, open dialogue, deep communication, and personal inquiry. Together, they provide a comprehensive picture of the biblical coaching relationship.<sup>138</sup> Following are examples from the Old Testament and the New Testament which are noteworthy, but they are not exhaustive.

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138. Thomas R. Hawkins, *Faithful Guides: Coaching Strategies for Church Leaders* (Charleston, IL: Discipleship Resources, 2006).

## Examples in the Old Testament

### The Relationship between Elijah and Elisha

The interaction between Elijah and Elisha illustrates the cordial relationship that existed between these two prophets of God. Elisha is first mentioned in 1 Kings 19 following Elijah's encounter with the prophets of Baal on Mount Carmel. On the way back from this experience, Elijah met Elisha as he was plowing with twelve yoke of oxen. A mantle was cast upon Elisha by Elijah as he passed by (1 Kings 19:19). In spite of the fact that the exact nature of the relationship that existed between Elijah and Elisha prior to this is not mentioned, the text identifies the relationship as one of serving, caring, and passing the leadership mantle from Elijah to Elisha.

A nonverbal call is made by Elijah, but both parties understand it. To Elisha, it is the command to follow (1 Kings 19:20). Elisha requested to set things right at home before following (1 Kings 19:20–21a). In response to Elisha's request to leave to kiss his parents farewell, Elijah said, "Go back, for what have I done?" (1 Kings 19:20) Marvin Sweeney observes that Elijah's response to Elisha's request may be interpreted as a rebuke.<sup>139</sup> However, Elijah permitted Elisha to do so. Walter Brueggemann asserts that "No judgment is passed on his

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139. Marvin A. Sweeney, *I & II Kings: A Commentary* (OTL; Louisville, KY: Westminster John Knox, 2013), 233.

action, and it does not really seem to matter. What counts is that he ‘left’ (everything) and ‘followed.’ He is, by the end of the unit, fully Elijah’s recruit and, by implication, Yahweh’s man.”<sup>140</sup> On one hand, Elijah’s permission to Elisha to kiss his parents farewell shows Elijah’s respect and care for Elisha. On the other hand, the word שָׂרָה (to minister) in 1 Kings 19:21 conveys the idea of servanthood. A mutual relationship of respect and service appeared to exist.

Before Elijah’s ascension, again a view of the close relationship between them is illustrated when Elisha affirmed, “As surely as the Lord lives and as you yourself live, I will not leave you.” (2 Kings 2:2) The same saying appears in 2 Kings 2:4 and 6. Three occurrences of the same saying indicate that Elisha greatly valued Elijah. Elijah later asked Elisha, “Ask me what I should do for you before I am taken from you.” (2 Kings 2:9a) And Elisha replied, “Please let a double portion of your spirit be upon me.” (2 Kings 2:9b) During their conversation, they engaged in times of active listening and reflection. Elijah and Elisha’s interaction illustrates more than a succession event, but a deep relationship similar to a coaching relationship.

#### The Relationship between Jethro and Moses

A meaningful confrontation can only occur within a climate of care and respect. Such genuine concern ultimately contributes to greater leadership influence. Moses’ father-in-law,

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140. Walter Brueggemann, *1 & 2 Kings* (S&HBC; Macon, GA: Smyth & Helwys, 2000), 239.

Jethro, traveled to the mountain of God, where Moses camped. Their greetings were warm and appropriate, with Moses bowing in front of his father-in-law. As Moses sat inside the tent, he recounted all that had transpired, including how God had rescued Moses and the people, and sustained them in the wilderness (Exodus 18:7–8). Learning of God’s saving power led Jethro to acknowledge the sovereignty of Moses’ God by saying that “Now I know that the LORD is greater than all other gods” (Exodus 18:11). Jethro’s theological declaration is accompanied by two rites of sacrifice – a “burnt offering” and “sacrifices” to God (Exodus 18:12).<sup>141</sup> The meeting between Moses and Jethro demonstrates a high degree of mutual care and respect within their relationship.

It is also noteworthy that, in his visitation to Moses, Jethro demonstrated the skill of listening, which is an essential component of coaching. Jethro was able to listen to what Moses had to say regarding both the joys as well as the troubles of his life. Based on their conversation, it appears that Jethro was not passive, but an active listener. Jethro skillfully responded to what Moses had said, saying, “Praise be to the Lord, who rescued you from the hand of the Egyptians and of Pharaoh, and who rescued the people from the hand of the Egyptians. Now I know that the Lord is greater than all other gods, for he did this to those who had treated Israel arrogantly.”

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141. Carol Meyers notes that a “burnt offering” designates an offering that is completely burned by fire on an altar, with rising smoke ascending to God in the heavens. “Sacrifices” denotes sacrifices that are only partially burnt, with the remaining part becoming part of a festive repast to be shared by God and humans. Idem, *Exodus* (NCBC; Cambridge: Cambridge University Press, 2005), 136–7.

(Exodus 18:10–11) The response of Jethro to Moses was that of positive encouragement, as a coach would typically respond to the PBC.

According to Exodus 18:13, Moses' days were like those described there. In the early morning, Moses would serve as a judge for the people. As he sat alone, people lined up and waited from early in the morning until late in the evening to receive his advice. Moses possessed a hierarchical leadership style, which prevented others from having the opportunity to lead and develop themselves as leaders. Jethro recognized immediately that this was poor management. He took steps to assist. Jethro asked Moses two questions based on Moses' performance. "What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand before you from morning until evening?" (Exodus 18:14) These two questions forced Moses to reflect on his ineffective leadership style. It was not only listening and observation that occurred, but it was an inquiry that brought about awareness. Awareness resulted in action that addressed the problem. Jethro subsequently commented on Moses' performance and said, "The thing that you are doing is not good. You will surely wear out, both yourself and these people who are with you, because the task is too heavy for you; you cannot do it alone." (Exodus 18:17–18) After evaluating Moses, Jethro suggested that Moses choose men who were fearful of God, and set them over the thousands, hundreds, fifty, and ten. They should be responsible for always judging the people. Only Moses handled the major matters that they could not handle

(Exodus 18:21–22). Jethro concluded, “If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their places in peace.” (Exodus 18:23)

Collins remarks that Jethro did what many coaches do today. Jethro observed Moses’ performance, observed the obstacles he was facing, provided options, and helped Moses clear some of them.<sup>142</sup> Jethro’s skills as a coach are also noted by Ogne and Roehl:

Jethro coached Moses by meeting with him (v. 7), taking time to find out how he was doing personally (v. 7), listening to him about the ups and downs of his journey (v. 8), celebrating with him (v. 9) worshipping with him (v. 12), eating with him (v. 12), watching him at work (v. 14), asking him probing questions (v. 15), challenging unproductive behavior (v. 17), and giving wise counsel (vv. 18–23), Jethro is a great Old Testament model of a coach.<sup>143</sup>

Exodus 18 concludes with Moses accepting Jethro’s advice and implementing it. Besides establishing a system of justice, Moses was also developing his leadership skills.

## **Examples in the New Testament**

### **The Relationship between Jesus and His Disciples**

Jesus called the twelve people to be His disciples by calling them to follow Him. According to Mark 3:14, “He appointed twelve, so that they would be with Him and that He could send them out to preach.” Jesus spent considerable time with the twelve over a period of

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142. Collins, *Christian Coaching*, 40.

143. Ogne and Roehl, *TransforMissional Coaching*, 56–7.

approximately three and a half years. Accordingly, as part of His call to be disciples, Jesus indicated that the twelve would engage in a close relationship with Him. The relationship between Jesus and His disciples was characterized by the ability to listen to them and the understanding of their lives and ministry. Mark 6:30 records that they gathered before Jesus and told Him all they had done. Ellen White describes the interaction between Jesus and His disciples as follows: “The disciples came to Jesus and told Him all things. Their intimate relationship with Him encouraged them to lay before Him the favorable and unfavorable experiences, their joy at seeing the results of their labors, and their sorrow at their failures, their faults, and their weaknesses.”<sup>144</sup> The relationship was much deeper than a mere casual one. It was characterized by care and encouragement, in which listening was a crucial element.

The first question which Jesus asked in the context of His public ministry appears to have been related to the calling of the first disciples. In the Gospel of John, shortly after the proclamation of John the Baptist that Jesus was the Lamb of God, two disciples followed Jesus (John 1:35–36). Then, Jesus turned to them and asked, “What are you seeking?” (John 1:38) In asking them a question, Jesus was able to stimulate their thinking about who they were seeking. He intended to draw them out of their deepest desire. He aimed to elicit from them a desire to find answers to all their hopes. As Jesus posed the question, He was also prepared to listen to

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144. Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific, 1940), 359.

their responses.

As Karen Lee-Thorpe observes, “Jesus’ questions were simple, clear, never condescending, always provocative. They made people think for themselves and examine their hearts.”<sup>145</sup> The questions Jesus asked had a specific intent and progressed from general to specific. Jesus once asked His disciples, “Who do people say that the Son of Man is?” (Matthew 16:13) As the disciples responded, Jesus followed up with another powerful question, “But who do you yourselves say that I am?” (Matthew 16:15) The question forced the disciples to reflect, and Peter answered, “You are the Christ, the Son of the living God.” (Matthew 16:16)

Collins notes that “A major value of coaching is to walk alongside people who want to find and maintain a worthwhile life purpose.”<sup>146</sup> Laurie Jones argues that coaching is at the core of how Jesus related to people throughout His ministry.<sup>147</sup> Those who encounter Jesus may experience a drastic change in their lives. A notable case in the New Testament is Peter. Jesus, who recognized Peter’s potential, called him a rock, a title that entailed immense responsibility (Matthew 16:18). However, Jesus also recognized Peter’s flaws. He was impulsive to the point of jumping out of a boat during a storm in the middle of a lake (Matthew 14:22–32). At the time of washing the disciples’ feet, Peter was the only one who refused to participate (John 12:1–9). It

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145. Karen Lee-Thorp, *How to Ask Great Questions: Guide Your Group to Discovery with These Proven Technique* (Colorado Springs, CO: NavPress, 1999), 5.

146. Collins, *Christian Coaching*, 190.

147. Laurie Beth Jones, *Jesus, Life Coach: Learn from the Best* (Nashville, TN: Thomas Nelson, 2004).

was Peter who was the only disciple known to challenge Jesus, declaring confidently that he would never deny the Lord no matter what Jesus predicted.<sup>148</sup> At the time of Jesus' arrest in the Garden of Gethsemane, Peter was quick to use his sword against the well-trained Roman soldiers (John 18:10–11). In the courtyard of the High Priest, he denied knowing Jesus.<sup>149</sup> Following the Resurrection, when Jesus extended His forgiveness to Peter and gave him detailed instructions for the future, he seemed more concerned about the fate of another disciple (John 21:15–23). To summarize, Peter was not yet spiritually mature at this point.

In Acts, however, Peter had undergone a complete transformation. The cowardly disciple who warmed himself by the fire in the courtyard of the High Priest was now a powerful and courageous orator. (Acts 4:1–21) The impulsive fisherman had become the rock that Jesus had spoken of. The insensitive, self-centered follower of Christ had become the mature, compassionate, Christ-honoring apostle who endured suffering and encouraged the persecuted church with supportive and sensitive letters. The life of Peter was completely transformed by Jesus.<sup>150</sup>

The transformation of Peter's life by Jesus demonstrates that coaching is an effective methodology in developing leaders. The essence of coaching, according to Joseph Umidi, is that

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148. Matthew 26:33–35; Mark 14:29–31; Luke 22:31–34; John 13:36–38.

149. Matthew 26:69–75; Mark 14:66–72; Luke 22:54–62; John 19:15–18, 25–27.

150. Collins, *Christian Coaching*, 65–68.

“Instead of giving advice from the perspective of the teacher or mentor, the coach enables the client to transform the way they look at their life by assisting them... engaging God and getting His heart and word for themselves.”<sup>151</sup> Despite the absence of the word “coaching” in Scripture per se, the methods by which Jesus related to people and developed them “unveil the dynamic of what is described as coaching today.”<sup>152</sup>

### The Relationship between Barnabas and Paul

The apostle Paul was not one of the twelve disciples hand-picked by Jesus.<sup>153</sup> Nevertheless, he understood that he had been chosen as an apostle through the will of God, and not by man’s selection.<sup>154</sup> Having been a persecutor of the church (Philippians 3:6), he was transformed into a devoted minister of Christ to the Gentiles (Romans 15:16), contributing to the New Testament in a significant number of books. Although God had called Paul to be an apostle, the disciples in Jerusalem refused to accept him. He was only able to gain acceptance through Barnabas (Acts 9:26–29).

Barnabas was named Joseph by his parents, but when recounting how he acquired some land and gave the money to the apostles in Jerusalem, the apostles called him Barnabas, meaning

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151. Joseph Umidi, *Transformational Coaching: Bridge Building That Impacts, Connects, and Advances the Ministry and the Marketplace* (Virginia Beach, VA: Xulon, 2005), 94.

152. Umidi, *Transformational Coaching*, 93.

153. Matthew 10:2–4; Mark 3:13–19; Luke 6:12–16.

154. 1 Corinthians 1:1; Ephesians 1:1.

“son of encouragement” or “son of consolation” (Acts 4:36–37). He encouraged the church in Jerusalem as well as the new believers in Antioch.<sup>155</sup> In his entire service to Christ, perhaps his most important act of encouragement was the sponsorship of Paul. He was able to convince a group of distrusting and apprehensive Christians in Jerusalem that Paul had truly been changed by the encounter with Christ. Tom Camacho views coaching as an investment in helping people fulfill their potential. In this regard, he claims that “Barnabas invested a significant part of his life into mining for the gold in the apostle Paul. He saw his relationship with Paul investment of his best energy. The results changed the world.”<sup>156</sup>

Paul did not immediately begin his work as an apostle after Barnabas endorsed him in the presence of the disciples in Jerusalem. Due to Paul’s bold announcement of Christ, the Greek-speaking Jews in Damascus attempted to kill him. The believers sent Paul to Tarsus for protection (Acts 9:28–29). Later, Barnabas traveled to Tarsus to look for Paul’s assistance in teaching the believers in Antioch (Acts 11:25–26). During their years together in Antioch, they were able to teach a great number of people (Acts 11:26). While in Antioch, the elders raised a special offering to help those in Judea afflicted by the great famine prophesied by Agabus (Acts 11:28). Barnabas and Paul were chosen to take the offering to the believers in Judea

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155. Acts 4:36–37; 11:22.

156. Tom Camacho, *Mining for Gold: Developing Kingdom Leaders through Coaching* (London: InterVarsity, 2019), 113.

(Acts 11:29–30). Barbara demonstrated one of the key skills of a coach, which is being supportive.<sup>157</sup> Barnabas always walks beside Paul as a supporter. There is no doubt that without Barnabas’ support, Paul would not have been able to grow into a key leader in the early Christian community.

## Summary

Relationships are the foundation of coaching. Coaching entails walking beside others so they can discover and fulfill their deepest desires and vocations. As such, coaching can be described as a ministry of encouragement and support that aids people in deepening their learning and expanding their positive influence on others. Even though the word “coaching” is not mentioned in the Bible, statements concerning relationships that are similar to coaching can be made based on their goals, a process observed, and the results received. As mentioned above, Elisa’s relationship with Elijah, Moses’ relationship with Jethro, Jesus’ relationship with the disciples, and Barnabas’ relationship with Paul is analogous to coaching relationships.

## Coaching as a Means of Life Transformation

The biblical relationships, which are mentioned above, were formed not only as a basis for

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157. Collins, *Christian Coaching*, 313–5.

transferring information, skills, and experience, as often seen in the relationship between teachers and students; rather they were for the purpose of leading the other toward personal change and life transformation. Linda Miller and Chad Hall argue that “Coaching is about transformation.”<sup>158</sup> Coaching without sustained growth and action on the part of the person being coached is not true coaching. Christian coaching always, without exception, results in actions. Coaches support the PBC in developing action plans as well as systems of accountability for following through on those plans. The Greek word, μεταμορφόω, in Romans 12:2 and 2 Corinthians 3:18 often is translated as “to transform” in English Bible translations.<sup>159</sup> Eric Geiger et al. view that μεταμορφόω refers to a biological process of metamorphosis. For example, it describes the process a caterpillar goes through to become a butterfly. When it is used to describe a person, it communicates a lasting and irreversible change in one’s mind.<sup>160</sup> In their exposition of 2 Corinthians 3:17–18, they point out that believers do not transform themselves. The work of transformation in human life is done by God. On one hand, they reject the notion of a legalistic approach to life transformation that Christians can transform themselves based on their works. On the other hand, they also reject the notion of a passive approach to life

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158. Linda J. Miller and Chad W. Hall, *Coaching for Christian Leaders: A Practical Guide* (St. Louis, MO: Chalice, 2007), 12. Also see Geoff Pelham, *The Coaching Relationship in Practice* (Los Angeles, CA: Sage, 2016), 12. Perry Zeus and Suzanne Skiffington, *The Complete Guide to Coaching at Work* (London: McGraw-Hill, 2000), 9.

159. E.g., NASB, NIV and NKJV.

160. Eric Geiger et al., *Transformational Discipleship: How People Really Grow*, (Nashville, TN: B&H, 2012), 55.

transformation that Christians have no responsibility for their spiritual maturation. The proper perspective, as they assert, is a partnership. In their words, “transformation is divine-human synergy over a lifetime.”<sup>161</sup>

What differentiates Christian coaching from all other forms of coaching is the work of the Holy Spirit. Keith Webb affirms that the Holy Spirit is the empowering force that makes coaching is transformational.<sup>162</sup> The biblical assumption is that as a Christian the Holy Spirit is already at work in the life of the PBC. Christian coaches are not a substitute for the Holy Spirit. Webb states that “One key to effective coaching is for the coachee and coach to understand what God is doing and join His work.”<sup>163</sup> In this regard, coaching in the biblical perspective involves a discernment process. The duty of Christian coaches is to encourage the PBC to discern the voice and direction of the Holy Spirit.

Although all Christians have the Holy Spirit inside them which is the promise of Jesus, not every Christian can experience the life-transforming power of the Holy Spirit in their lives. Christian life transformation critically links with the empowerment of the Holy Spirit. It is the Holy Spirit who empowers people for transformation. The term, “empowerment,” is not found in the Bible, however, the concept of empowerment is not foreign to the Bible. In the view of

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161. Geiger, *Transformational Discipleship*, 57.

162. Keith E. Webb, *The Coach Model for Christian Leaders: Powerful Leadership Skills for Solving Problems, Reaching Goals and Developing Others* (3<sup>rd</sup> pr.; Bellevue, WA: Active Results, 2016), 30–32.

163. Webb, *The Coach Model for Christian Leaders*, 31.

Daniel Migliore, *imago Dei* implies divine empowerment. As God's image-bearers, humans are empowered by God to rule over the earth on behalf of God.<sup>164</sup> Another significant instance of divine empowerment in human history was the outpouring of the Holy Spirit. As God's Spirit manifested Himself to the world, He further demonstrated His desire in empowering humankind. Craig Van Gelder observes, "This pouring out or descending of the Spirit 'makes God's power knowable' through creating an intersection between heaven and earth. It brings into play the dynamics of the intent of creation with the possibilities of redemption."<sup>165</sup> It is evident that God the Triune is an empowering God from the beginning to the end of time. He is involved in helping and empowering individuals on a personal level and within the church. It is the Holy Spirit who helps believers understand God's plan for them to become like Jesus Christ and empowers them with gifts and abilities.

According to Jürgen Moltmann, "the gift of the Spirit comes from the countenance of God when it is turned towards human beings and shines upon them. It is a gift that bringing inward assurance in living and new vital energies."<sup>166</sup> The new vital energies are the result of the empowerment of the Holy Spirit. The Hebrew word, רוּחַ, and the Greek, πνεῦμα, word both refer to "the Holy Spirit" with their underlying meaning of breath or wind moving in motion. From a

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164. Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology* (3<sup>rd</sup> ed.; Grand Rapids, MI: Eerdmans, 2014), 122.

165. Van Gelder, *The Ministry of the Missional Church*, 27.

166. Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis, MN: Fortress, 1992), 45.

nuanced perspective, God's Spirit is in motion which empowers individuals and communities to witness His power in the world.

The term "empowerment" is derived from the word "power" and refers to the ability to accomplish tasks. So, being empowered means being able to obtain resources or make oneself capable of accomplishing tasks otherwise considered impossible or difficult. In the following observation, Wright relates the notions of "power," "empowerment," and the work of the Holy Spirit:

Power... simply means the ability to do things... Power is the capacity to accomplish goals, or to influence the outcome of events and processes... Power, then, is effective action, making a difference, influencing events, changing the way things are or will be. It is not surprising that the Spirit of God in the Old Testament is commonly linked with power, for the biblical God is nothing if not effective in action and bringing about change! ...The Spirit of God is God's power at work – either in direct action, or empowering people to do what God wants to be done.<sup>167</sup>

Wright's observations regarding empowerment from the perspective of the Old Testament are in line with Christian coaching's understanding of empowerment. In Christian coaching, coaches help their PBC by acknowledging that they have power and resources to bring about change in their life and experience transformation in seeking the Holy Spirit. From a biblical perspective, the empowerment of the Holy Spirit is what enables coaching to result in life transformation. A

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167. Christopher J. H. Wright, *Knowing the Holy Spirit through the Old Testament* (Downers Grove, IL: InterVarsity, 2006), 35–6.

coaching relationship can bring about life transformation because of the unlimited possibilities that exist in the empowerment of the Holy Spirit.

### Human Choices in Coaching

After the biblical principles of coaching relationship and empowerment have been explored, a more fundamental theological issue arises: what are the theological assertions that need to be made to declare human choice possible? A good starting point for the quest can be found in the debate between Augustine and Pelagius on the ability of human choice.<sup>168</sup>

About the year 390, Pelagius argued that the good nature of humankind should be celebrated. In his view, humankind is created in the image of God and within them is God's light, which enables them to reconstitute themselves and the world around them. In contrast to the Pelagian view of people's inherent goodness, Augustine maintained that all humans are afflicted with "original sin." According to Augustine, sin is an inherent weakness that passes from generation to generation. Due to Adam's sinful heritage, no one can start with a clean slate, and humankind inherits a bias toward sin so strong that

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168. Alister McGrath, *Christian Theology: An Introduction* (2<sup>nd</sup> ed.; Malden, MA: Blackwell, 1997), 426–32.

only the grace of God can reverse that bias.<sup>169</sup>

Human nature, according to Augustine, is pessimistic. As a result of the fall, sin affects all humanity. The human mind has become incapacitated – but not eliminated or destroyed – by sin. Divine grace is required for the healing and restoration of the human mind. The implications of the Augustinian understanding of human nature may undermine the feasibility of coaching, as PBC may not be capable of making the right choices on their own due to sin. However, Pelagius holds an optimistic attitude about human nature. Human nature, to him, is essentially free and well created, is not compromised, or incapacitated by some mysterious weakness. The implication of Pelagian belief may result in coaching feasibility that PBC are able to make optimal decisions when guided by skilled coaches. Pelagian belief is apparently favorable to the concept of coaching. In Western Christianity, Augustine is, however, better remembered than Pelagius. His argument for original sin continues to influence theological thought today.<sup>170</sup> The purpose of this project is not to resolve the Pelagian controversy, a subject that has provoked endless debates throughout the history of Christianity, but rather to

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169. Justo L. González, *A History of Christian Thought, Volume 2: From Augustine to the Eve of the Reformation* (rev. ed.; Nashville, TN: Abingdon, 1987), 28–31.

170. In contrast, David Rock and Linda Page point out that original sin became the central doctrine of early Christianity and remained so until the authority of the church was shaken by scientific discoveries during the Renaissance. It may be possible to trace a relationship with the Pelagian “celebration of the natural” from the Romanticism of Jean-Jacques Rousseau (1712–1778) up to modern New Age philosophies. Idem, *Coaching with the Brain in Mind: Foundations for Practice* (Hoboken, NJ: Wiley, 2009), 36.

point out how the doctrine of human nature might contribute to a theological understanding of coaching.

A biblical definition of coaching, according to Robert Logan, is “the process of coming alongside a person or team to help them discover God’s agenda for their life and ministry, and then cooperating with the Holy Spirit to see that agenda become a reality.”<sup>171</sup> “All grace is nothing more than the Holy Spirit dwelling within us,” asserts Jonathan Edwards.<sup>172</sup> Despite Augustine’s pessimistic view of human nature, it is still possible to provide coaching, since the Holy Spirit dwells within each individual.

According to Augustine, human nature is frail, weak, and lost, and it requires divine grace if it is to be restored and renewed. Grace refers to God’s unmerited and generous attention to humanity. Human nature can only be transformed through the work of the Holy Spirit. Thus, both the Augustinian and Pelagian views of human nature make coaching feasible.

Christian coaching is distinguished and valuable because of the Holy Spirit’s role. In contrast to other coaching approaches, Christian coaching proficiently utilizes varied coaching skills while heavily relying on the Holy Spirit for effectiveness. In coaching, the

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171. Robert E. Logan and Gary B. Reinecke, *Coaching 101 Handbook* (St. Charles, IL: ChurchSmart Resources, 2003), 3.

172. William Sparkes Morris, *The Young Jonathan Edwards: A Reconstruction* (CSHAR 14; Brooklyn, NY: Carlson, 1991), 215.

PBC may rely upon the Holy Spirit in order to avoid making corrupted and evil decisions due to the sinful nature of the human being. Although the Pelagian position is that all people are completely free to choose good or evil, it does not oppose the belief that the Holy Spirit should be involved in coaching. It is important to include the Holy Spirit in the coaching process because the Holy Spirit is a transforming power within both individuals and the church.

### Conclusion

A theological understanding of coaching is a relatively new development in practical theology. In the Bible, the word “coaching” is not found, but its principles and practices are repeated throughout. “Coaching” is defined as the ability to ask powerful catalytic questions that allow the PBC to unlock their thinking and open themselves to achieving their goals. A walking-alongside relationship must exist for coaching to take place. The interpersonal relationship serves as a starting point for advancing a theological understanding of coaching. As demonstrated above, three elements are examined to develop a theology of coaching. In the first place, coaching is a relationship-based discipline. There are some biblical relationships examined, showing that they exhibit characteristics similar to coaching relationships as they experience growth and fulfill

God's calling. Secondly, coaching facilitates life transformation. As a part of the discussion of life transformation, the issue of empowerment is explored, and it is possible that life can be transformed through coaching due to the power of the Holy Spirit.

Consideration of the Holy Spirit's role in coaching leads to the third element of a theological understanding of coaching, which is human choice. The Augustinian and Pelagian views on human nature can make coaching feasible, and the Holy Spirit plays a significant role in coaching from a biblical perspective.

## CHAPTER THREE

### LITERATURE REVIEW

#### **Introduction**

An overview of the literatures related to pastoral leadership and coaching will be presented in this chapter. The first section of this chapter will provide an overview of various attempts to define leadership, followed by an examination of and critique of the concepts associated with managerialism in pastoral leadership. In pastoral leadership, the emphasis is not on management but on the concept of *missio Dei*. After reviewing the historical development of the *missio Dei*, its application to pastoral leadership will be explained. While the concept of the *missio Dei* provides a theological basis for pastoral leadership, Greenleaf's theory of servant leadership serves as an empirical model for pastoral leadership. As the first section of the chapter concludes, a literature review related to servant leadership and its application to pastoral leadership will be presented.

The purpose of this research project is to develop pastoral leadership in the context of evangelical churches in Hong Kong by means of coaching. For this reason, the second section of the chapter will focus on coaching. Three relevant topics will be discussed. Firstly, the literature on how coaching developed into one of the fastest-growing professions will be discussed, along

with the role humanistic psychology played. Secondly, in defining the nature of coaching, it is never an easy task despite its rapid growth. To illustrate the complexity of defining the nature of coaching, related literatures will be discussed. Finally, as coaching is becoming increasingly popular within the Christian community, several Christian coaching models have been developed. The differences between Christian and secular coaching will be addressed.

## **Pastoral Leadership**

### **The Definition of Leadership and Managerialism in Pastoral Leadership**

Leadership is a topic that has long been debated. Joseph Rost provides the etymology and history of the term leadership.<sup>1</sup> To start, he recalls Stogdill's statement concerning the origin of the term:

A preoccupation with leadership as opposed to headship based on inheritance, usurpation, or appointment occurs predominantly in countries with an Anglo-Saxon heritage. The Oxford English Dictionary (1933) notes the appearance of the word "leader" in the English language as early as the year 1300. However, the word "leadership" did not appear until the first half of the nineteenth century in writings about political influence and control of the British Parliament.<sup>2</sup>

Over time, the research focus on leadership has shifted. The study of leadership has been divided into ten distinct eras over the years, according to David Van Seters and Richard Field.<sup>3</sup>

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1. Joseph C. Rost, *Leadership for the Twenty-First Century* (Westport, CT: Praeger, 1991), 37–95.

2. Rost, *Leadership for the Twenty-First Century*, 37.

3. There eras are the Personality Era, the Influence Era, the Behaviour Era, the Situation Era, the Contingency Era, the Transactional Era, the Anti-Leadership Era, the Culture Era, the Transformational Era, and the

According to Stuart Crainer, there are nine different schools of thought regarding leadership.<sup>4</sup>

While countless hours have been spent studying leadership, it remains a problematic concept.

Greg Latimore and Victor Callan state that “there is no single theory of leadership that is

accepted by researchers, leaders or managers.”<sup>5</sup> As a result, leadership is described by James

Burns as “one of the most observed and least understood phenomena on earth.”<sup>6</sup> Keith Grint

even proposes to stop conducting research on leadership: “since the research is making things

worse not better we should stop while we are not totally confused.”<sup>7</sup> Considering such diversity,

this section will provide a brief overview of leadership studies in relation to two issues. The first

issue is what leadership is, and the second issue is how managerial thinking has become

incorporated into the discourse of leadership, including pastoral leadership.

Contemporary leadership theory began by viewing a leader as a “great man.” Sometimes referred to as “trait theory,” it examined the characteristics that enable leaders to obtain power and wield it.<sup>8</sup> In 1869, Francis Galton claimed that special abilities were the result of genetic

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Transformational Era. David A. Van Seters and Richard H.G. Field, “The Evolution of Leadership Theory,” *JOCM* 3 (1990): 29.

4. These schools are Great Man Theory, Trait Theory, Power and Influence Theory, Behaviorist Theory, Situational Theory, Contingency Theory, Transactional Theory, Attribution Theory, and Transformational Theory. Stuart Crainer, ed., *Leaders on Leadership: Twelve Personal Reflections on the Theme of Leadership* (Corby: Institute of Management, 1996), 243–6.

5. Greg Latimore and Victor J. Callan, “Odysseus for Today: Ancient and Modern Lessons for Leaders,” *APJHR* 36 (1999): 76.

6. James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 2.

7. Keith Grint, *Leadership: Limits and Possibilities* (Basingstoke: Palgrave Macmillan, 2005), 17.

8. Gary Yukl, *Leadership in Organizations* (global ed.; Harlow: Pearson Education), 28.

inheritance; people were born with these capabilities.<sup>9</sup> Drawing heavily from Darwinian beliefs, Galton believed that these abilities appeared throughout a person's life, but were most readily apparent during times of competition, which was what separated the extraordinary from the ordinary. Due to the intrinsic nature of such abilities, they were not limited to situations and extraordinary people would always be elevated above their peers regardless of their surroundings. Galton asserted that "if the 'eminent' men of any period, had been changelings when babies, a very fair proportion of those who survived and retained their health up to fifty years of age, would, notwithstanding their altered circumstances, have equally risen to eminence."<sup>10</sup> Galton held that the extraordinary would always remain extraordinary.

Using Galton's ideas in the field of leadership paved the way for a paradigm known as trait-based leadership. Generally, trait-based leadership refers to the belief that leadership is a single extraordinary ability possessed by a few individuals. According to this theory, a small segment of the population inherits leadership qualities from previous generations and can lead from birth. Therefore, leaders are born and cannot be taught. Due to the immutability of leadership, these natural-born leaders will be able to effectively influence others in all circumstances. Natural-born leaders will always be able to rise to a position of dominance regardless of the situation.<sup>11</sup>

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9. Francis Galton, *Hereditary Genius: An Inquiry into Its Laws and Consequences* (London: Macmillan, 1869).

10. Galton, *Hereditary Genius*, 38.

11. Stephen J. Zaccaro, "Trait-Based Perspectives of Leadership," *AP* 62 (2007): 6–16.

Trait-based leadership was the prevailing paradigm from the time Galton originally stated his views in the late 1860s until Ralph Stogdill challenged the theory in the middle decades of the twentieth century.<sup>12</sup> In Stogdill's study, there was no common denominator that consistently differentiated leaders from non-leaders, and he suggested that these characteristics depended on the context. He conducted an extensive review of leadership literature and discovered that a wide range of qualities was positively associated with leader effectiveness, challenging the notion that leadership was one particular trait. Richard Mann argued against the claim that leadership was immutable by citing a lack of scientific evidence showing that individual leaders demonstrated consistent performance in different settings.<sup>13</sup> This resulted in paradigm shifts from the idea of a single leadership quality to more diverse leadership characteristics and leadership across a wide range of contexts.

In the early 1960s, behavioral theories began to emerge identifying two primary behaviors: concern for production and concern for people. Blake and Mouton's managerial (leadership) grid was the most widely used model.<sup>14</sup> This model evaluates how a leader balances their concern for production with their concern for people. Concern for production refers to a leader's interest in

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12. Ralph M. Stogdill, "Personal Factors Associated with Leadership: A Survey of the Literature," *JP* 25 (1948): 35–71; cf. Northouse, *Leadership*, 20–21.

13. Richard D. Mann, "A Review of the Relationships between Personality and Performance in Small Groups," *PsyB* 56 (1959): 241–70.

14. Robert R. Blake and Jane Srygley Mouton, *The Managerial Grid: Key Orientations for Achieving Production through People* (Houston, TX: Gulf, 1972).

achieving organizational objectives. Concern for people refers to a leader's attention to the needs of the individuals in the organization who are working to achieve those goals. From the late 1960s onwards, the situational approach went further to assume that a leader would adapt his or her behavior according to his or her followers, specifically in terms of the level of directive (task) and supportive (relationship) behavior.<sup>15</sup> Although Paul Hersey and Kenneth Blanchard were influenced by Blake and Mouton's grid, they felt that the grid's inability to measure leadership effectiveness was its major shortcoming. According to them, leadership ultimately depended upon the maturity of followers.<sup>16</sup> They referred the maturity to "the relative independence, ability to take responsibility, and achievement-motivation of an individual or group."<sup>17</sup> These behavioral and situational theories constituted a shift in emphasis from leaders to leadership.<sup>18</sup>

During the 1970s, leadership paradigms shifted from questions about who leads to questions about leadership activities. Research began to look at leader-follower interactions rather than only leaders' actions toward their followers. Burns considered that leadership can be expressed in two ways: transactional and transformational. The transactional form represents an exchange of

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15. Northouse, *Leadership*, 93–103.

16. Paul Hersey and Kenneth H. Blanchard, "Life Cycle Theory of Leadership," *T&D* 23 (1969): 26–34.

17. Hersey and Blanchard, "Life Cycle Theory of Leadership," 30.

18. Bernard Bass makes a distinction between leadership and leaders. In his view, "leadership is an interaction between two or more members of a group that often involves structuring or restructuring of the situation and the perceptions and expectations of the members. Leaders are agents of change – person whose acts affect other people more than other people's acts affect them." Idem, *Bass & Stogdill's Handbook of Leadership: Theory, Research, and Managerial Applications* (3<sup>rd</sup> ed.; New York: Free, 1990), 19–20.

value among followers who grant power to the leader in return for money, goods, or a general sense of wellbeing.<sup>19</sup> However, in 1978 Burns challenged this form of leadership, proposing that power should not be conceived as an object for a leader's use, but as a relational category, a way of being with others.<sup>20</sup> Transformational leadership rather than transactional leadership should engage followers not only towards achieving a goal, but also fortify their motivation and morale towards becoming leaders themselves.<sup>21</sup>

An additional theory emerged because of the emphasis on transformational leadership. The terms “technical” and “adaptive” were proposed by Ronald Heifetz and Marty Linsky to describe different challenges faced by organizations. In adaptive leadership, followers are mobilized to engage with “adaptive challenges” and thrive.<sup>22</sup> This distinction is made from “technical challenges” that require only “tune-up” work to existing structures and methods.<sup>23</sup> Adaptive challenges, on the other hand, require entirely new practices and approaches.<sup>24</sup> In order to address adaptive challenges, new learning and experimentation are required. A similar perspective was espoused by Peter Senge who argued that one of the most important

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19. Burns, *Leadership*, 4.

20. Burns, *Leadership*, 20.

21. Burns, *Leadership*, 20.

22. Ronald A. Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leading* (Boston, MA: Harvard Business Press, 2017), 14–15.

23. Suppose, for example, that our budgeted expenses exceed our income. We may have to reduce expenses to achieve a budget balance. It may not be easy to meet these challenges, but we already possess the skills and knowledge to do so. Such a situation is described as a “technical challenge.”

24. Ronald A. Heifetz, *Leadership without Easy Answers* (Cambridge, MA: Harvard Business Press, 1994), 22. For a Christian approach see, Bolsinger Tod, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove, IL: IVP, 2015).

responsibilities of leaders in learning organizations was to act as stewards of the organizations' vision.<sup>25</sup> Taking on the role of a steward means clarifying and nurturing a vision that is greater than oneself. This implies not being egocentric, but rather integrating one's own vision with that of others in the organization. Effective leaders recognize that their own personal vision is part of something greater than themselves. Their own vision is a part of the organization and of the community at large.<sup>26</sup> Again, the focus of research on leadership relates more to the activities of the leader than to the individual.

In general, people believe leadership plays an significant role in driving organizational effectiveness, but some scholars disagree.<sup>27</sup> Attributing the organization's outcomes to individual leaders is viewed as a romantic oversimplification.<sup>28</sup> Complexity theorists believe that organizational performance cannot be attributed to individual leaders because it is an emergent phenomenon involving complex, non-linear interactions among multiple variables in a dynamic system that is open to external influence.<sup>29</sup> This concept is known as complexity leadership theory. Margaret Wheatley proposed in 1992 that there were distinct differences between

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25. Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (London: Century Business, 1993), 340.

26. Northouse points out that Robert Greenleaf, who is credited with developing servant leadership, explored the idea of leaders serving others in a more profound way. The concept of servant leadership is characterized by strong altruistic overtones, emphasizing the need to care for and nurture the followers and pay attention to their concerns. Northouse, *Leadership*, 348. Greenleaf's servant leadership theory will be discussed in a later section of the literature review.

27. Robert B. Kaiser et al., "Leadership and the Fate of Organizations," *AP* 63 (2008): 96–110.

28. James R. Meindl and Sanford B. Ehrlich, "The Romance of Leadership and the Evaluation of Organizational Performance," *AMJ* (1987): 91–109.

29. Russ Marion and Mary Uhl-Bien, "Leadership in Complex Organizations," *LQ* 12 (2002): 389–418.

organizations operating in a Newtonian era and those in a quantum era.<sup>30</sup> In a Newtonian age, organizations had a set structure in place for performing ordinary functions as well as for dealing with problems and challenges. In a quantum era, organizations and individuals are clearly distinguished from each other, with the belief that a change in the organizational structure will affect a change in the individual. Like biology and physics, where complexity has radically altered views regarding the orderliness of the universe, complexity is helping leadership scholars identify the limits of bureaucratic logic in thinking about organizational dynamics. In other words, what appears to be “chaos” is actually a natural reorganization into a “higher level of organization.”<sup>31</sup> The concept of complexity is providing new insight into leadership research and practice. It recognizes leadership as occurring in both formal and informal settings, and as emerging from and interacting with sophisticated and interconnected dynamics. Wheatley asserts that the quantum worldview perceives organizations to be self-organized and as relational networks, rather than entities composed of individuals. A relationship, instead of an individual or particle, is the fundamental unit of nature.<sup>32</sup> In nature, particles are affected by the movements of other particles. A person’s behavior and a structure influence each other, as does the environment in which the organization operates. The practice of leadership should pay more attention to

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30. Margaret J. Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World* (2<sup>nd</sup> ed.; San Francisco, CA: Berrett-Koehler, 1999), 27–47.

31. Wheatley, *Leadership and the New Science*, 12.

32. Wheatley, *Leadership and the New Science*, 34.

relationships and needs of individuals as a complex whole, rather than as divided compartments or “a collection of discrete parts.”<sup>33</sup> Considering that leadership is an amorphous phenomenon, it is imperative that organizations recognize the importance of relationships in their leadership structures to thrive in this reality.

In practice, then, it means that organizations should not have rigid structures dictating behavior, but that they should have fluid and malleable structures that can change with the actions of their individuals. Instead of viewing leadership as a form of control or imposing meaning by the few, this new approach allows the system to self-organize in whatever way is most efficient.<sup>34</sup> Rather than focusing on causes and effects, the leader is responsible for focusing on processes and relationships. In this way, followers are equipped with the ability “to see how their personal patterns and behaviors contribute to the whole” as a result of which they take responsibility for change themselves.<sup>35</sup> Such leadership is based on the belief that by facilitating followers’ access to information regarding the larger whole and by promoting congruence between the values professed by that group and the behaviors of the members, order will emerge from chaos. Dee Hock has affirmed such a model in his experience with VISA.<sup>36</sup> In his view, the

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33. Wheatley, *Leadership and the New Science*, 12.

34. Wheatley, *Leadership and the New Science*, 129–31.

35. Wheatley, *Leadership and the New Science*, 144.

36. Dee Hock, *One from Many: VISA and the Rise of Chaordic Organization* (San Francisco: Berrett-Koehler, 2005).

identities of both leaders and followers are contradictory and ambiguous. He argues that “in the deepest sense, the distinction between leaders and followers is meaningless. In every moment of life, we are simultaneously leading and following.”<sup>37</sup> This rejection of leadership as a form of control or imposing meaning by the few has been met with considerable attention, but it has not yet been widely accepted.<sup>38</sup>

The overview above illustrates the diversity and complexity of leadership studies. In response to the primary question of this section, what we mean by leadership, we assert that leadership is an activity,<sup>39</sup> specifically a process of influencing others toward an intended goal or objective.<sup>40</sup> In the end, this definition appears to represent the consensus of most researchers as to the essence of leadership, even though research approaches diverge widely.<sup>41</sup>

In his comprehensive analysis of the literature regarding leadership, Rost concludes that “the 1980s saw *leadership recast as great men and women with certain preferred traits influencing followers to do what the leaders wish in order to achieve group/organizational goals that reflect excellence defined as some kind of higher-level effectiveness.*”<sup>42</sup> Simon Western agrees with Rost’s critique that leadership had essentially become “good management” in order

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37. Dee Hock, *Birth of the Chaordic Age* (San Francisco, CA: Berrett-Koehler, 1999), 72.

38. Yukl, *Leadership*, 290.

39. Lee G. Bolman and Terrence E. Deal, *Reframing Organizations: Artistry, Choice, and Leadership* (San Francisco, CA: Jossey-Bass, 1991), 344–6; Northouse, *Leadership*, 6–7.

40. Northouse presents leadership as “an interactive event.” Idem, *Leadership*, 6.

41. Yukl, *Leadership*, 18, 188.

42. Italic his. Rost, *Leadership*, 91.

to pursue “higher-level effectiveness.”<sup>43</sup> In contrast, leadership, as defined, does not necessarily entail the same functions as management: in fact, leadership and management are often perceived as “distinct processes,” and as having “qualitatively and mutually exclusive” characteristics.<sup>44</sup> Management, then, is intended to limit organizational chaos.<sup>45</sup> Planning, organization, commanding, coordinating, and controlling are its core functions.<sup>46</sup>

In their critique of managerialism, Robert R. Locke and J.-C. Spender differentiate between managerialism and management’s functions. They argue that “While management can be defined as getting things done in organizations through people, managerialism means that in businesses, managers have come to view themselves as a professional caste.”<sup>47</sup> Although they do not diminish the importance of management, they give a critical definition of managerialism as follows:

What occurs when a special group, called management, ensconces itself systemically in an organization and deprives owners and employees of their decision-making power (including the distribution of emoluments) – and justifies that takeover on the grounds of the managing group’s education and exclusive possession of the codified bodies of knowledge and know-how necessary to the efficient running of the organization.<sup>48</sup>

Managerialism is closely linked to Taylorism, which aimed for enhanced productivity by

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43. Simon Western, *Leadership: A Critical Text* (2<sup>nd</sup> ed.; London: Sage, 2013), 164; Rost, *Leadership*, 94.

44. Yukl, *Leadership*, 22.

45. Northouse, *Leadership*, 12–13.

46. Henri Fayol, *General and Industrial Management* (rev. ed.; London: Pitman, 1988), 9, 12–13.

47. Robert R. Locke and J.-C. Spender, *Confronting Managerialism: How the Business Elite and Their Schools Threw Our Lives Out of Balance* (London: Zed, 2011), x.

48. Locke and Spender, *Confronting Managerialism*, xi.

standardizing not only the process of completing tasks, but also the tools needed, the amount of time allocated, and the type of specialist worker most suitable for the task.<sup>49</sup> Although Taylorism appears to have faded, Western observes its resurgence in the twenty-first century, calling it as “control by numbers.”<sup>50</sup> This focus on control is affirmed by Martin Parker who describes managerialism’s three core assumptions as the control of nature, control of humans and increasing control of organizational abilities.<sup>51</sup>

The functions of management are not co-extensive with leadership; however, leadership may benefit from and may even be bolstered by the functions of management, that is, its organizational structure and coordination processes. It is important to emphasize that leadership is not defined by these management functions, nor should the priorities of managerialism determine the goals of leadership. The two are distinct. Nevertheless, leadership is often influenced by managerial priorities, even though it does not have to be so. Despite preferring not to draw sharp distinctions between leadership and management, Ralph Stacey observes that narratives emphasizing predictability, control, and efficiency continue to dominate.<sup>52</sup> Economic efficiency has become a defining characteristic of Western modernity, with productivity through

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49. Western, *Leadership*, 168.

50. Western, *Leadership*, 172–176.

51. Martin Parker, *Against Management: Organization in the Age of Managerialism* (Cambridge: Polity, 2002), 3.

52. Ralph Stacey, *Tools and Techniques of Leadership and Management: Meeting the Challenges of Complexity* (Oxford: Routledge, 2012), 1–2, 13, 47, 66–78.

optimizing processes extolled as an end, known as “control by numbers.”

Managerialism is prevalent in leadership due to the erroneous assumption that efficiency is neutral. According to Alasdair MacIntyre, leaders with managerial mindsets “conceive of themselves as morally neutral characters whose skills enable them to devise the most efficient means of achieving whatever end is proposed.”<sup>53</sup> The effect of such an assumption is a potential separation of efficiency and the morality of the ends being served. Measuring is required, in line with market demands for calculability, to demonstrate that resources have been used effectively and efficiently. Effectiveness and efficiency are often used interchangeably,<sup>54</sup> perhaps because success is blurred with a drive for the optimization of outcomes. In light of George Ritzer’s argument that fast food is a great example of rationalization today, he believes that “In McDonaldized systems, quantity has become equivalent to quality; a lot of something, or the quick delivery of it, means it must be good.”<sup>55</sup> As Charles Taylor notes, success now encompasses both technical management of organizational growth and satisfaction with individual choices.<sup>56</sup> Consequently, fulfillment of individuals’ narcissistic desires is the second

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53. Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (3<sup>rd</sup> ed.; London: Bloomsbury Academic, 2007), 74.

54. However, the distinction between efficiency and effectiveness can be made. The ability to produce an intended result in the least amount of time, effort, and resources is efficiency. Effectiveness is the capability of producing a better result, one that represents more value or achieves higher quality. In the words of Peter Drucker, “Efficiency is concerned with doing things right. Effectiveness is doing the right things.” Idem, *Management Tasks, Responsibilities, Practices* (New York: Harper & Row, 1974), 45.

55. George Ritzer, *The McDonaldization of Society* (8<sup>th</sup> ed.; Thousand Oaks, CA: Sage, 2015), 14.

56. Charles Taylor, *The Malaise of Modernity* (Toronto, ON: House of Anansi, 1991), 5–7.

potential measure of success. Utilizing resources to promote an individual's "happiness and well-being" is potentially itself geared towards economic efficiency, as it ensures that satisfied customers will return to the business.<sup>57</sup> In consequence, leadership heavily relies on managerial priorities, subsuming all other objectives and related measures.

Pastoral leaders are not immune to their surrounding cultures, managerialism is evident in the church.<sup>58</sup> Lyndon Shakespeare explains that "managerial forms have simply been layered on top of the church's explicitly theological self-understanding as expressed in the theory and practices associated with worship and official teachings."<sup>59</sup> There is a tendency, in some sectors, to concentrate on managerial priorities. For instance, many churches, especially those that follow the Church Growth movement,<sup>60</sup> have measured their success by maximizing the ABCs – attendance, buildings, and cash.<sup>61</sup> Dallas Willard observes that pastors view the ABCs as "the popular model of success" and he urges them to refine success.<sup>62</sup> Using a local church as his case

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57. Taylor, *The Malaise of Modernity*, 2–5.

58. John Weaver, *Technology, Management, and the Evangelical Church* (Jefferson, NC: McFarland, 2020), 16–17, 25–94; Steven Croft, *Ministry in Three Dimensions: Ordination and Leadership in the Local Church* (rev. ed.; London: Darton Longman & Todd, 2008), 22–28.

59. Lyndon Shakespeare, *Being the Body of Christ in the Age of Management* (Eugene, OR: Cascade, 2016), 13.

60. Gary Black, *The Theology of Dallas Willard: Discovering Protoevangelical Faith* (Eugene, OR: Pickwick, 2013), 34–35; J.B. Watson Jr. and Walter H. Scalen Jr., "'Dining with the Devil': The Unique Secularization of American Evangelical Churches," *ISSR* 83 (2008): 171–80.

61. David E. Fitch, *The Great Giveaway: Reclaiming the Mission of the Church from Big Business, Parachurch Organizations, Psychotherapy, Consumer Capitalism, and Other Modern Maladies* (Grand Rapids, MI: Baker, 2005), 27–46; Leonard Sweet, *I Am a Follower: The Way, Truth, and Life of Following Jesus* (Nashville, TN: Thomas Nelson, 2012), 82–5.

62. Dallas Willard, "The Apprentices," n.p. [cited 1 June 2022]. Online: <https://dwillard.org/articles/apprentices-the>. Cf. Gary G. Hoag, R. Scott Rodin, and Wesley Kenneth Willmer, *The Choice: The Christ-Centered Pursuit of Kingdom Outcomes* (Winchester, VA: ECFA, 2014), 1–14; Shawn Lovejoy, *The Measure of Our Success: An Impassioned Plea to Pastors* (Grand Rapids, MI: Baker, 2012), 20–24.

study, Richard Smith demonstrates how managerialism plays a role in its transition from a community church to a global entity.<sup>63</sup> The leadership at the church embraces Ritzer's four dimensions of McDonaldization – efficiency, calculability, predictability, and control – as explained in his description of the McDonald's restaurant franchise.<sup>64</sup> The importance of organizational structure, the measure of success based on attendance, giving and member retention rates, uniformity of services, and even of interior décor of church buildings become concerns at the leadership level. Smith points out that “once the system is in place in a local branch, anyone could run it and a pastor could easily be removed if he or she was not the right fit.”<sup>65</sup> This is an illustration of how the managerial paradigm of success has shaped pastoral leadership. Thus, it is no surprise that the church looks to business schools and corporate leaders for guidance on leadership.<sup>66</sup> Business school professors write much of the Christian leadership literature, and American business and government leaders are often the most prominent speakers at US megachurch Willow Creek's Leadership Summit. In parallel, business schools use the evangelical megachurch as a paradigm in cross-pollination of expertise.<sup>67</sup>

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63. Richard M. Smith, “Becoming McChurch: A Case Study of a Black Church Organization's Transition from Leading in the Local Community to Creating a Global Brand,” *JRL* 15 (2016): 55–76.

64. Ritzer, *The McDonaldization of Society*.

65. Smith, “Becoming McChurch,” 71.

66. Larry Witham, *Marketplace of the Gods: How Economics Explains Religion* (Oxford: Oxford University Press, 2010), 91; Stephen Pattison, *The Challenge of Practical Theology: Selected Essays* (Philadelphia, PA: Jessica Kingsley, 2007), 73.

67. Thomas Frank notes the use of Rick Warren's *The Purpose-Driven Life* as a training resource for employees by major corporations. Thomas Edward Frank, “Leadership and Administration: An Emerging Field in Practical Theology,” *IJPT* 10 (2006): 118–9.

Further, Stephen Pattison observes that management “is a faith system with its own implicit theologies which are incarnated in techniques and practices.”<sup>68</sup> Managerialism is characterized by a market-oriented approach.<sup>69</sup> In contexts where the market rules, “religious traditions become consumer commodities [with]... a good deal of religious activity... dominated by the logic of market economics.”<sup>70</sup> George Barna advocates implementing market models as a means of ensuring a more “effective” and “efficient” ministry.<sup>71</sup> In the marketplace mentality, the church is regarded as a business selling products to defined markets, with corresponding leadership implications such as presenting the Gospel by satisfying the marketplace.<sup>72</sup> As a result, the ABC success criteria are reinforced. Since beliefs about the effectiveness of marketing practices are “value-laden,” not neutral, they have a greater influence on ecclesiology than vice versa.

Some church leaders choose quantitative metrics not for theological reasons, but rather because of managerial priorities relating to organizational growth. This is called a “theological blur” by Stephen Pickard.<sup>73</sup> Increasing attendance or gathering resources is not necessarily

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68. Stephen Pattison, *The Faith of the Managers: When Management Becomes Religion* (London: Cassell, 1997), 162.

69. Pattison, *The Faith of the Managers*, 164.

70. Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (New York: Open Road, 1990), 160.

71. George Barna, *Marketing the Church: What They Never Taught You about Church Growth* (Colorado Springs, CO: NavPress, 1988), 13–6, 26–7, 107.

72. Philip D. Kenneson and James L. Street, *Selling Out the Church: The Dangers of Church Marketing* (Eugene, OR: Cascade, 2003), 143–55.

73. Stephen K. Pickard, *Theological Foundations for Collaborative Ministry* (Burlington, VT: Ashgate, 2009), 179.

inappropriate, but it should be guided by theological reasons rather than pragmatic considerations. Paul Valler points out that measurements of ecclesial movement are not necessarily incorrect.<sup>74</sup> The church would benefit from a measure of success if it were grounded in theological principles. Considering this potential eclipsing of the mission of the church, the normative thrust in the following section is of particular importance. Optimizing resources for maximum output (in this case, it often refers to the ABC criteria) and individual fulfillment may seem to be what works but may not be what ought to be.

### Pastoral Leadership and the *missio Dei*

Pastoral leadership and mission are interrelated. Both reflect significant issues of identity for the church. Both are critical to the church's development. They are mutually dependent. Mission requires leadership in order to be effective in serving and shaping it, while leadership needs mission for maintaining proper focus and integrity.<sup>75</sup> In the words of Catherine LaCugna, "The nature of the church should manifest the nature of God."<sup>76</sup> Any understanding of pastoral leadership should therefore be grounded in both God's mission to the world as well as the

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74. Paul Valler, *Using Measurement Well: Encouraging a Culture of Human Flourishing* (Cambridge: Grove, 2014), 4–9.

75. James B. Lemler, "Identity and Effectiveness in the Twenty-First Century," *ATR* 92 (2010): 89–102.

76. Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life* (San Francisco, CA: HarperSanFrancisco, 1991), 403.

context within which such leadership is to be exercised, namely the church as God's people.

The term *missio Dei* is a Latin theological expression that refers to God's mission in the world. The term refers to the work of the church as part of God's work. As such, the church's mission is part of a larger whole, which is both a part of God's mission to the world and not the whole of God's work in the world. The concept of *missio Dei* has a long history and can be traced back to Augustine of Hippo.<sup>77</sup> Later, Thomas Aquinas was the first to use the term to describe the activity of the triune God.<sup>78</sup> In a modern perspective, Karl Barth, in a 1932 paper, introduced the idea that mission was God's work, and that the church's mission was a response to God's mission. Barth rejected the idea of mission as a human activity of witness and service undertaken by the church and argued that it was primarily God who engages in mission by sending the Son and the Spirit. According to him, "The church can be in mission authentically only in obedience to God as *missio*."<sup>79</sup> Karl Hartenstein further developed Barth's concept in 1943, using the term *missio Dei* to distinguish it from the *missio ecclesiae* (the mission of the church).<sup>80</sup> Later, in 1952, the concept of *missio Dei* appeared at the International Missionary Conference in Willingen, Germany. However, it should be noted that the term *missio Dei* was not

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77. Edward W. Poitras, "St. Augustine and the *Missio Dei*: A Reflection on Mission at the Close of the Twentieth Century," *MS* 16 (1999): 28–46.

78. John F. Hoffmeyer, "The Missional Trinity," *Dialog* 40 (2001): 108.

79. Norman E. Thomas, ed., *Classic Texts in Mission and World Christianity* (ASMS 20; Maryknoll, NY: Orbis, 1995), 104.

80. Gerold Schwarz, "The Legacy of Karl Hartenstein," *IBMR* 8 (1984): 125–31; Jürgen Schuster, "Karl Hartenstein: Mission with a Focus on the End," *MS* 19 (2002): 53–81.

actually used at the Willingen conference, but by Hartenstein in his summary of the conference.<sup>81</sup>

After the Willingen meeting, Vicedom popularized the term in ecumenical circles.<sup>82</sup> The concept of *missio Dei* is summarized by Wright as “Mission flows from the inner movement of God in personal relationship.”<sup>83</sup> Since then, there has been a change in how people think about mission.

David Boash notes that rather than situating mission within the context of ecclesiology or soteriology, Willingen followed Barth and Hartenstein and placed it within the context of the doctrine of the Trinity which is “an important innovation.”<sup>84</sup> As Bosch summarizes Willingen’s message:

The classical doctrine of the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another “movement”: Father, Son and Holy Spirit sending the church into the world... Willingen’s image of mission was mission as participating in the sending of God. Our mission has no life of its own: only in the hands of the sending God can it truly be called mission, not least since missionary initiative comes from God alone.<sup>85</sup>

Consequently, then, mission is not a task that the church is engaged in as one of a number of tasks; mission is a fundamental part of the purpose, life, and structure of the church, its “royal charter.”<sup>86</sup>

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81. Tormod Engelsen, “*Missio Dei*: The Understanding and Misunderstanding of a Theological Concept in European Churches and Missiology,” *IRM* 92 (2003): 481–97.

82. Vicedom, *The Mission of God*.

83. Wright, *The Mission of God*, 63.

84. Bosch, *Transforming Mission*, 390.

85. Bosch, *Transforming Mission*, 390.

86. The term royal charter was used in an interim report produced by a Willingen group in regard to the theological basis for the missionary obligation, and it was received by the meeting as a basis for further study, but not formally adopted as a statement of the conference. Norman Goodall, ed., *Missions Under the Cross: Addresses*

In the conversation of mission, Lesslie Newbigin consistently emphasized the importance of referring to the Trinitarian doctrine of God, and he maintained that the mission in the view of the West was primarily based on Christology and not the entire Trinity. To quote Newbigin, “The church-centric view of missions has perhaps been too exclusively founded upon the person and work of Christ and has perhaps done less than justice to the whole Trinitarian doctrine of God.”<sup>87</sup> He also emphasized the role of the Holy Spirit in his understanding of the *missio Dei*. Accordingly, he argued that it is the Holy Spirit who bore witness in the life of the church and was not confined to the church by saying that “It is the clear teaching of the Acts of the Apostles, as it is the experience of the missionaries that the Spirit goes, so to speak, ahead of the Church.”<sup>88</sup> In the same vein, John Stott stressed that mission is God-centered. As he said, “The primal mission is God’s, for it is he who sent his prophets, his Son, his Spirit. Of these missions the mission of the Son is central, for it was the culmination of the ministry of the prophets, and it embraced within itself as its climax the sending of the Spirit. And now the Son sends [the church] as he himself was sent.”<sup>89</sup> Stott’s contribution was to establish God as the root of mission, not humankind. Additionally, Stott included social action and service as equally

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*Delivered at the Enlarged Meeting of the Committee of the International Missionary Council at Willingen, in Germany; with Statements Issued by the Meeting* (London: Edinburgh House, 1953), 241.

87. Lesslie Newbigin, *Trinitarian Faith for Today’s Mission* (Richmond, VA: John Knox, 1964), 31.

88. Newbigin, *Trinitarian Faith for Today’s Mission*, 49.

89. John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove, IL: InterVarsity, 1975), 22.

important.<sup>90</sup>

Guder's book, *Missional Church*, published in 1998, laid the groundwork for the massive interest in missional ecclesiology seen today. In his book, Guder explains the link between the *missio Dei*, the sending action of God, and the nature of the church, as follows:

We have come to see that mission is not merely an activity of the church. Rather, mission is the result of God's initiative, rooted in God's purposes to restore and heal creation. "Mission" means "sending," and it is the central biblical theme describing the purpose of God's action in human history... We have learned to speak of God as a "missionary God." Thus we have learned to understand the church as a "sent people."<sup>91</sup>

As a result of this missional understanding, the church is shifted from an institution that organizes to survive to one that participates in God's redemptive mission in the world.<sup>92</sup> Mission is not simply one of the ministries of the church but rather defines the church as God's sent people. The being of the church provides the basis for the doing of the church, therefore, leadership must emerge from this center of being.

The book's seventh chapter, entitled "Missional Leadership: Equipping God's People for Mission," is drafted by Roxburgh<sup>93</sup> and addresses leadership issues from a missional church perspective.<sup>94</sup> As stated in the chapter, the role of leaders is "to equip the saints for the work of

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90. Stott, *Christian Mission in the Modern World*, 25–8.

91. Guder, *Missional Church*, 4. While this book is particularly designed for churches in the North American context, it can also help churches in other contexts to reflect on these issues.

92. Guder, *Missional Church*, 6.

93. Guder, *Missional Church*, vii.

94. For the sake of discussion, the term "missional leadership" refers to pastoral leadership in light of the concept of *missio Dei*, although some individuals believe that such leadership should not be limited to pastors. E.g., Terri Lynn Martinson Elton, "Congregations as Systems for Empowering Missional Leadership: A Lutheran

ministry, for building up the body of Christ” (Eph. 4:11–12) and they possess an apostolic

reorientation to leadership.<sup>95</sup> Four factors are necessary for the formation of missional leaders:<sup>96</sup>

- i. A deep sense of vocation: the leaders must spend time with the community to listen, pray, and discern God’s call.
- ii. A distinctively Christian character: in addition to the qualifications listed in the Pastoral Epistles, the leaders must possess integrity and spiritual maturity.
- iii. Academic and intellectual competence: it is biblically informed and theologically grounded leadership.
- iv. Skill development in spiritual and communal formation: creating, forming, and cultivating new forms of church ministry as opposed to managing existing ones.

According to Alan Roxburgh and Fred Romanuk, every congregation is called to relate to the broader community of its own in a redemptive manner. This understanding is based on two principles. First, God calls His people for a particular purpose. Second, the Holy Spirit continually works in the lives of believers. It is therefore important to consider pastoral leadership in relation to the concept of *missio Dei* as a process of cultivating change in congregations.<sup>97</sup> Roxburgh and Romanuk reject the therapeutic and entrepreneurial leadership

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Hermeneutic for Leading in Mission” (Ph.D. diss., Luther Seminary, 2007), 10.

95. Guder, *Missional Church*, 183–220.

96. Guder, *Missional Church*, 212–4.

97. Roxburgh and Romanuk, *The Missional Leader*, 21.

models that are prevalent in American churches propose a model of pastoral leadership as a cultivator of an environment that is to discern God's actions in a congregation and its context.<sup>98</sup> Rather than assuming upfront what God intends, leaders must change the linear process of vision and strategy development to one that involves the whole congregation. In this sense, leadership involves an awareness of what God is doing among the people in the congregation, how they can imagine themselves as being at the center of God's activities, and what God is doing within the context of the congregation. Leaders cultivate the soil instead of providing vision, which implies they are open to the participation of the whole congregation in the activities of God.<sup>99</sup>

Van Gelder views that "the exercise of *leadership* and the development of organizational *infrastructure*" are essential in the church.<sup>100</sup> Leadership, he asserts, lies "at the heart of the life and ministry of a Spirit-led congregation."<sup>101</sup> The role of a leader is to "to engage in discernment and decision making"<sup>102</sup> in a way that is in harmony with the Spirit's ministry, which "is always to lead the church into redemptive ministry that seeks to transform both human behavior and

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98. Roxburgh and Romanuk, *The Missional Leader*, 111–204.

99. Roxburgh and Romanuk, *The Missional Leader*, 28. Roxburgh and Boren argue that rather than setting the vision for a church, a leader, whether a pastor, lay leader, or board member "creates space and experiences for others to imagine what the Spirit is calling forth." The leader in this way emphasizes the priesthood of all believers by engaging the congregation in the process of discernment and decision-making. Idem, *Introducing the Missional Church: What It Is, Why It Matters, How to Become One* (Grand Rapids, MI: Baker, 2009), 138–9. Also, Frost and Hirsch, *The Shaping of Things to Come*, 165–200.

100. Van Gelder, *The Ministry of the Missional Church*, 147. Also, idem, *The Essence of the Church: A Community Created by the Spirit* (Grand Rapids, MI: Baker, 2000), 155–184.

101. Van Gelder, *The Ministry of the Missional Church*, 148.

102. Gelder, *The Ministry of the Missional Church*, 97.

organizational life as the church participates in God's mission in the world."<sup>103</sup> Leadership with organizational infrastructure aims to empower the local congregation to "be a community of God's people called, gathered, and sent to bear witness to the redemptive reign of God as they seek to participate in God's mission in the world."<sup>104</sup>

Based upon his framework, Van Gelder advocates leadership and organizational infrastructure that is "communally discerned," "theologically framed," and "theoretically informed," resulting in "strategic action."<sup>105</sup> However, Van Gelder does not specify which leadership roles could be incorporated into such an approach. He believes that "leadership and organization need to be understood as always being contextual and therefore always being provisional in character."<sup>106</sup> In Van Gelder's view, an ideal congregation is Spirit-led, sensitive to its geographical, cultural, and social context, and structured in such a way that "a larger number of persons in both formal and informal roles" participate in shaping the ministry of the congregation.<sup>107</sup> Even though Van Gelder is still vague in his description of leadership, he indicates clearly that leadership plays an important role in the development of a congregation respecting the concept of *missio Dei*.

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103. Gelder, *The Ministry of the Missional Church*, 54.

104. Gelder, *The Ministry of the Missional Church*, 146.

105. Gelder, *The Ministry of the Missional Church*, 104–14.

106. Gelder, *The Ministry of the Missional Church*, 122.

107. Gelder, *The Ministry of the Missional Church*, 140–8.

By using examples from the New Testament, Guder demonstrates how the function of the witnessing community, rather than titles or offices, was at the forefront of New Testament descriptions of leadership roles.<sup>108</sup> Over the course of Christendom, this changed, leading to a loss of missional purpose and a definite separation between the clergy and laity. Guder argues that as the Christendom model begins to falter, three patterns of missional leadership are vital for a church to move from maintenance to mission.<sup>109</sup> Guder's priority is equipping the believers through the Word. The formation of a missional congregation occurs when leaders act as interpreters, catalysts, and resources for the exposition of Scripture, making Scripture the lens through which the community sees itself and its context.<sup>110</sup> Second, Guder stresses the collegial and relational nature of missional leadership. Whenever leaders interact and serve one another, it equips the community for their work of service. Therefore, the modeling and mentoring roles of missional leaders are of vital importance.<sup>111</sup> Finally, Guder emphasizes the relationship between missional leadership and apostolate ministry, that is, between the gathered and scattered church. The test of missional leadership is therefore how the gathered life prepares the faith community to live missional lives where God sends them, to translate the gospel into the diverse contexts

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91. 108. Darrell L. Guder, "Walking Worthily: Missional Leadership after Christendom," *PSB* 28 (2007): 251–

109. Guder, "Walking Worthily," 253–4.

110. Guder, "Walking Worthily," 278–82.

111. Guder, "Walking Worthily," 282–6.

into which they are immersed in their daily lives.<sup>112</sup>

A specific approach to missional leadership is explained by J. R. Woodward, based upon Ephesians 4:11, where Christ gives the church apostles, prophets, evangelists, pastors, and teachers to equip the rest of the church.<sup>113</sup> This five-fold leadership approach is often referred to as APEPT,<sup>114</sup> and its goal is to change the professional and hierarchical clergy model in favor of elevating the various gifts in the body of Christ.<sup>115</sup> As Woodward describes it, the church needs “to shift from a hierarchical to a polycentric approach to leadership, where [leaders] live as cultural architects cultivating a fruitful missional ethos that fully activates the priesthood of all believers.”<sup>116</sup>

In this polycentric approach, the gathered community discerns and names the gifts existing within it. Woodward defines leadership gifts as follows:

- i. Apostles: create a holistic discipleship culture that honors the missional nature of God’s

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112. Guder, “Walking Worthily,” 286–91.

113. J. R. Woodward, *Creating A Missional Culture: Equipping the Church for the Sake of the World* (Downers Grove, IL: InterVarsity, 2012), 58–9. Taking a different approach to Ephesians 4:7–16, Mike Breen focuses on personal discipleship rather than church leadership. In this respect, he asserts that the Bible teaches “that each one of us has received a portion of grace in one of five roles.” Idem, *Building A Discipling Culture: How to Release a Missional Movement by Discipling People Like Jesus Did* (2<sup>nd</sup> ed.; Pawleys Island, SC: 3 Dimension Ministries, 2011), 116.

114. APEPT is an acronym for Apostles, Prophets, Evangelists, Pastors, and Teachers. APEPT is also sometimes referred to as APEST, where the S stands for shepherds and not pastors. Hirsch, who portrays apostolic differently than Woodward, emphasizes that apostolic is fundamental to the other APEPT gifts and the missional movement as a whole. Hirsch, *Forgotten Ways*, 149–77. In Hirsch’s words, “it is hard to conceive of metabolic, organic, missional movement existing let alone lasting, without apostolic influence in its varying forms. This is because apostolic ministry is entrusted with the mDNA [missional DNA] of Jesus’ church...” Idem, 177.

115. Woodward, *Creating a Missional Culture*, 113–4.

116. Woodward, *Creating a Missional Culture*, 60.

people, while also calling God's people to actively participate in advancing of God's kingdom translocally.<sup>117</sup>

ii. Prophets: listen to the voice of God, revealing God's social order and calling the people of God to adjust their hearts to stand with those who are oppressed.<sup>118</sup>

iii. Evangelists: present God's story in a way that enables the people of God to proclaim the gospel and to act as redemptive agents in the world.<sup>119</sup>

iv. Pastors: heal souls by cultivating a spirituality that gives life to God's people and promotes reconciliation, enabling the congregation to embody the love of God for each other.<sup>120</sup>

v. Teachers: give light to congregations through the study of the scriptures and by teaching them how to faithfully live within the story of God.<sup>121</sup>

Though Woodward was not the first to express this five-fold ministry concept,<sup>122</sup> he further develops it on the premise that the five equippers empower "the church to be God's masterpiece, his living letter to the world, for the sake of the world."<sup>123</sup>

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117. Woodward, *Creating a Missional Culture*, 123–30.

118. Woodward, *Creating a Missional Culture*, 131–40.

119. Woodward, *Creating a Missional Culture*, 141–9.

120. Woodward, *Creating a Missional Culture*, 150–9. Hirsch calls pastor as shepherds. Idem, *Forgotten Ways*, 149–77.

121. Woodward, *Creating a Missional Culture*, 160–7.

122. For a brief historical overview of the concept of a five-fold ministry, see Frank Viola, "Rethinking the Five-Fold Ministry," n.p. [cited 1 June 2022]. Online: <http://frankviola.org/2010/10/27/rethinkingthe-five-fold-ministry>.

123. Woodward, *Creating A Missional Culture*, 121.

In their discussion of missional leadership, Jacob Breedt and Cornelius Niemandt suggest that church leadership should be based on the doctrine of the Trinity.<sup>124</sup> Their contention is that since the relationship between the Father, the Son, and the Holy Spirit is the prototype for human community, “it is impossible to think about church and leadership without thinking about relationships.”<sup>125</sup> Based on this theological framework, they propose Relational Leadership as a suitable leadership style for expressing the nature of the church as a relational life in the Trinity.<sup>126</sup> In reference to the metaphor of the body that Paul uses in Romans 12, they suggest that any part of the body can assume a leadership role depending on the needs of the community.<sup>127</sup> Missional leadership is therefore characterized by shared interdependence. The notion that the leader should rule, overpower, or gain domination over those they lead has been replaced by the approach of reciprocal service that involves servant leadership and mutual submission.<sup>128</sup>

In another perspective, Scott Hagley defines missional leadership as “an improvisational and rhetorical practice of cultivating a fluid, public, and gospel-shaped identity.”<sup>129</sup> As a process of identity formation, missional leadership involves discursive practices in which congregations

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124. Jacob J. Breedt and Cornelius J.P. Niemandt, “Relational Leadership and the Missional Church,” *VE* 34 (2013): 1–9.

125. Breedt and Niemandt, “Relational Leadership and the Missional Church,” 3.

126. Breedt and Niemandt, “Relational Leadership and the Missional Church,” 3–9.

127. Breedt and Niemandt, “Relational Leadership and the Missional Church,” 5.

128. Breedt and Niemandt, “Relational Leadership and the Missional Church,” 7.

129. Scott J. Hagley, “Improv in the Streets: Missional Leadership as Public Improvisational Identity Formation,” *JRL* 7 (2008): 61.

detect their identity through the exploration of plausible interpretations of the biblical story in relation to their particular context. By referring to organizational sensemaking literature, Hagley sees missional leadership as “an intersubjective practice of testing and shaping fluid corporate identities” in negotiating “between cultural, traditional, and biblical materials.”<sup>130</sup> Thus, missional leadership is improvisational in nature since changing contexts involve a constant process of learning what it means to be the church in a rapidly changing world. As congregational identity is shaped by many factors, missional leadership can be seen as rhetorical insofar as those who exercise it as rhetors draw their narratives from biblical, contextual, and congregational sources.<sup>131</sup> In addition to providing narratives for their congregation, the rhetors also create an opportunity for responses. A rhetor changes to an audience when a response occurs to facilitate a dialog. Hagley refers to this as “a rhetorical event.”<sup>132</sup>

From an Episcopal perspective, Stephanie Spellers asserts that relational organizing is the art of building relationships to mobilize groups for a common purpose as a missional leadership practice.<sup>133</sup> Spellers believes this method equips people with six essential leadership practices:<sup>134</sup>

i. Building a relational culture.

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130. Hagley, “Improv in the Streets,” 81.

131. Hagley, “Improv in the Streets,” 83–4.

132. Hagley, “Improv in the Streets,” 84.

133. Stephanie Spellers, “The Church Awake: Becoming the Missional People of God,” *ATR* 92 (2010): 29–44.

134. Spellers, “The Church Awake,” 39–44.

- ii. Practicing facilitative leadership.
- iii. Getting rooted in context and incarnational reality.
- iv. Recalling dangerous memories and envisioning the world-as-it-should-be.
- v. Moving into action around the people's passions and gifts.
- vi. Embracing transformation.

Spellers stresses the need for the church to reimagine itself considering the *missio Dei*, which will require a dismantling of old patterns and systems in order to reorganize into the shape that God intended. Missional leaders who are “passionate about God’s people moving” are the key to all of this.<sup>135</sup>

Another article advocating change within the Anglican Church, written by Karen Ward, calls for a new kind of leadership to seize the missional opportunity in a postmodern context. Missional leadership that opens “space in our lives for our ongoing conversion by the Holy Spirit to live more fully into the way of Jesus, so that we may be passionate in curating space for others to do the same.”<sup>136</sup> Missional leaders serve as curators of “open spaces” in which others’ leadership can be developed, blessed, and released.<sup>137</sup> Furthermore, missional leaders possess both visionary and entrepreneurial abilities, which means they not only envision God’s future,

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135. Spellers, “The Church Awake,” 44.

136. Karen M. Ward, “Back to the Future: Visionary, Entrepreneurial, Missional Anglican Leadership for Today’s Church.” *ATR* 92 (2010): 171.

137. Ward, “Back to the Future,” 170.

but also see how the gifts of a particular community may contribute to that future. Ward contends that missional leadership is contextual and provisional.<sup>138</sup> It is also marginal and vulnerable, as missional leaders must take risks for the Kingdom in a culture where the church can no longer be the center of attention. Finally, it is receptive because it is dependent on God.<sup>139</sup>

Robert Doornenbal explores the nature of the emerging-missional church movement.

According to his hermeneutical, critical, and theological analyses of the emergent-missional literature, he defines missional leadership as follows:

Missional leadership refers to the conversational processes of envisioning, cultural and spiritual formation, and structuring within a Christian community that enable individual participants, groups, and the community as a whole to respond to challenging situations and engage in transformative changes that are necessary to become, or remain, oriented to God's mission in the local context.<sup>140</sup>

In his explanation of the phrase “conversational processes,” Doornenbal points out that it highlights the role that leaders play in guiding all people in organizations to play a part in shaping their futures in both formal and informal ways.<sup>141</sup> Dialogue is an integral part of

leadership, as it is not achieved in isolation. Then, he defines the words “envisioning,”

“formation,” and “structuring,” referring to Philip Selznick's three-fold description of leadership tasks.<sup>142</sup>

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138. Ward, “Back to the Future,” 172.

139. Ward, “Back to the Future,” 172.

140. Robert J. A. Doornenbal, *Crossroads: An Exploration of the Emerging-Missional Conversation with a Special Focus on 'Missional Leadership' and Its Challenges for Theological Education* (Delft: Eburon, 2012), 200.

141. Doornenbal, *Crossroads*, 201–2.

142. Philip Selznick, *Leadership in Administration* (New York: Harper & Row, 1957). The tasks are

- i. Defining the organization's mission and role (this might be called envisioning).<sup>143</sup>
- ii. Embodying that purpose in its organizational life (this refers to structuring).<sup>144</sup>
- iii. Helping the organization and its members give expression to their distinctive values in the face of threats, from both within and without (this has to do with cultural and spiritual formation).<sup>145</sup>

The most notable of Doornenbal's three functions is the first one, which he describes as envisioning. He describes envisioning as "a communally exercising of theological imagination and discernment, in which Bible study and prayer play a crucial role, in order to discern the identity and calling of the congregation."<sup>146</sup>

Rather than making a sharp distinction between leaders and followers, Doornenbal suggests that missional leadership shares many of the characteristics of organic leadership paradigm.<sup>147</sup>

The emphasis on process refers to the distinction between leadership and the leader, as well as the value of shared leadership. This does not imply that leaders are irrelevant. On the contrary, they play a key role in cultivating vision, empowering people, and providing appropriate

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summed up in Jackson W. Carroll, *As One with Authority: Reflective Leadership in Ministry* (Louisville, KY: Westminster/John Knox, 1991), 98–9.

143. Selznick, *Leadership in Administration*, 65–89.

144. Selznick, *Leadership in Administration*, 90–133.

145. Selznick, *Leadership in Administration*, 134–54.

146. Doornenbal, *Crossroads*, 205.

147. Doornenbal uses Avery's conceptualization of leadership as four paradigms (classic, transactional, visionary, and organic). The organic leadership paradigm has gained increasing popularity since the 1990s. In this approach, leadership is seen as a mutual interaction, i.e., leadership is shared throughout an organization by a variety of individuals and is not confined to any one person. See Gayle C. Avery, *Understanding Leadership: Paradigms and Cases* (London, UK: SAGE, 2004), 26–39.

structures.

After reviewing several scholarly publications that are representative of the trend in the discussion of missional leadership, this section below attempts to synthesize and discuss several overarching perspectives on this area of study. The first observation is that literature defines missional leadership in various, sometimes even contrasting ways.<sup>148</sup> Doornenbal identifies no fewer than fifty terms in the summary of labels and metaphors used to describe leadership in the emerging-missional conversation.<sup>149</sup> Yet despite these many descriptions, Doornenbal observes that one never finds a clear definition of what leadership is.<sup>150</sup> In addition, Richardson observes that ecclesiastical traditions have a strong influence on the conception of missional leadership. “The more the traditions lean toward conservative and evangelical perspectives, the more the missional emphasis is on evangelism. The more the traditions lean toward mainline and liberal perspectives, the more the emphasis is on justice and the betterment of society.”<sup>151</sup>

Second, in keeping with mainstream leadership theory, most scholars agree that missional leadership involves developing and communicating a vision for an organization.<sup>152</sup> It is not clear,

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148. Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation* (Grand Rapids, MI: Baker, 2011), 57.

149. For examples, adaptive leadership, apostolic leadership, authentic leadership, catalytic leadership, collaborative leadership, community-led leadership, connective leadership, creative leadership, cultivating leadership, curating leadership, discerning leadership etc. Doornenbal, *Crossroads*, 171–4.

150. Doornenbal, *Crossroads*, 170.

151. Rick Richardson, “Emerging Missional Movements: An Overview and Assessment of Some Implications for Mission(s),” *IBMR* 37 (2013): 132.

152. Sooksan Kantabutra, “What Do We Know about Vision?” *JABR* 24 (2008): 127–38.

however, who and how the vision work is to be conducted. Van Gelder affirms that visionary leadership is crucial to the missional congregation but points out that leadership is far greater than a single leader.<sup>153</sup> In a similar vein, Doornenbal asserts that leading is ultimately about cultivating vision.<sup>154</sup> The expression “cultivating vision” emphasizes the fact that pastoral leaders are not supposed to top-down provide a vision for the congregation. To quote Roxburgh, it is to “cultivate environments that call forth and release the mission-shaped imagination of the people of God in a specific place and time.”<sup>155</sup> Thus, leadership is not inherent in individuals, but rather is a social process that is rooted in the relationships between individuals.<sup>156</sup> Breedt and Niemandt define leadership as “shared interdependency,” suggesting that any member of the body of Christ can assume leadership roles when needed.<sup>157</sup> By virtue of its collegial nature, missional leadership undermines the distinction between clergy and laity.<sup>158</sup> Hagley elucidates leadership as a practice and emphasizes the shared and ongoing argument in the community, suggesting that missional leadership may grow bigger than the missionary leader.<sup>159</sup> As a result, missional leadership is an aspect of the community rather than a property of the leader.<sup>160</sup> Authority does

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153. Van Gelder, *The Ministry of the Missional Church*, 148.

154. Doornenbal, *Crossroads*, 184.

155. Alan J. Roxburgh, *Missional Map-Making: Skills for Leading in Times of Transition* (LNP; San Francisco, CA: John Wiley & Sons, 2010), 77.

156. Richard Bolden et al., *Exploring Leadership: Individual, Organizational & Societal Perspectives* (Oxford: Oxford University Press, 2011), 4–6.

157. Breedt and Niemandt, “Relational Leadership and the Missional Church,” 5.

158. Guder, “Walking Worthily,” 282–6.

159. Hagley, “Improv in the Streets,” 78–9.

160. Doornenbal, *Crossroads*, 182.

not primarily derive from institutional, positional, or academic credentials, but from the character, gifts, and competence of the leader and the relationships of the entire community.<sup>161</sup> Effective leadership relies on the ability of the leader to form positive relationships within an organization. As Guder sees it, church ministry is “relational, takes place in networks of relationships, and demonstrates the nature of God’s love through the way that these relationships actually work.”<sup>162</sup> Despite the lack of consensus in the literature review regarding who and how vision work should be undertaken, it is evident that the formulation of vision is a relational rather than an objective process within missional leadership.<sup>163</sup>

Finally, based on the literature reviewed in this paper, it can be concluded that missional leadership is clearly ecclesial leadership, belonging solely to the church. Nonetheless, this is a paradox as the concept of *missio Dei* is viewed as “a Copernican revolution within the discipline of missiology”<sup>164</sup> in which the church participates in God’s mission in the world rather than the other way around. Since the church participates in what God is doing in the world, why should leadership derived from the *missio Dei* be limited to ecclesiastical matters? Newbigin’s heritage views leadership primarily in terms of equipping and mobilizing saints to faithfully witness in

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161. Doornenbal, *Crossroads*, 177–8.

162. Guder, “Walking Worthily,” 282.

163. Hagley, “Improv in the Streets,” 81.

164. Craig Van Gelder, “How Missiology Can Help Inform the Conversation about the Missional Church in Context,” in *The Missional Church in Context: Helping Congregations Develop Contextual Ministry* (ed. Craig Van Gelder; Grand Rapids, MI: Eerdmans, 2007), 20.

their daily lives, so there will be instances where church leaders must represent the whole church in public life.<sup>165</sup> Terri Elton concurs with Newbigin's position when stating that missional leadership should include, but be not limited to, ordained clergy, congregational lay staff, Christians serving in ministry positions within the church, and Christians serving in leadership roles outside the church.<sup>166</sup> However, there are few references in the literature regarding missional leadership in public life.

Roxburgh is aware of this inconsistency. In his paper, he notes that the early attempts of the Gospel and Our Culture Network (GOCN)<sup>167</sup> to define missional leadership were tainted by the same modernist, ecclesiocentric imaginary it sought to correct.<sup>168</sup> Against this church-centered perspective, Roxburgh argues for the reformulation of a Newbigin's conception of leadership in which mission is not framed exclusively within the church, but rather is understood from the perspective of God's dealings with the world.

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165. Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Eerdmans, 1989), 240.

166. Elton, "Congregations as Systems for Empowering Missional Leadership," 10.

167. In the late 1980s, the Gospel and Our Culture Network was established in North America as an extension of the Gospel and Culture discussion that began in the United Kingdom in 1983 following the publication of a brief monograph by bishop Lesslie Newbigin entitled *The Other Side of 1984: Questions for the Churches*. According to Newbigin, a former missionary, Western Europe is a mission field that requires leaders to develop new skills necessary for interacting with culture and to restructure the church from a maintenance model into a missional model. The Gospel and Our Culture Network has been presenting the issue of North America as a missionary challenge to church leaders and seminary professors since the early 1990s. An extensive series of books are sponsored, the core message of which is that the church needs to move from a marketing mentality to a missional mindset – not just for pragmatic reasons, but for the belief that the church is mission – centered by nature. Idem, *The Other Side of 1984: Questions for the Churches* (RBS 18; Geneva: World Council of Churches, 1983). Cf. Guder, *Missional Church*, 3–7.

168. Alan J. Roxburgh, "Missional Leadership," in *Religious Leadership: A Reference Handbook* (ed. Sharon Henderson Callahan; Thousand Oaks, CA: Sage, 2013), 127–35.

In summarizing the literature review on pastoral leadership in the view of *missio Dei*, one of the obvious conclusions is that the concept of leadership is ambiguous. Further research is therefore necessary to develop a robust framework that attempts to resolve and/or incorporate some of the tensions discussed in this paper. It is noteworthy that Brian Miller commented on the missional church movement. He notes that “the strong theological grounding of the movement actually overshadows the practical application. Church leaders experience difficulty in finding ways to enact missional movement within their settings.”<sup>169</sup> This indicates that practical leadership models are necessary. The purpose of this study is, in this regard, to demonstrate empirically that Greenleaf’s concept of servant leadership can be seen as a form of pastoral leadership model that fits within the concept of *missio Dei*.

### Servant Leadership as a Model of Pastoral Leadership

Greenleaf’s essay, *The Servant as Leader*, published in 1970, has become the foundation for a large body of literature devoted to the theory of servant leadership.<sup>170</sup> A significant amount of the writing is sourced from the Greenleaf Center for Servant Leadership.<sup>171</sup> Nathan Eva et al.

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169. Brian Vann Miller, “Images of the Missional Church: Leadership, Culture, and Practices in Context” (D.Min. diss., Asbury Theological Seminary, 2011), 115.

170. Greenleaf, *The Servant as Leader*.

171. The Greenleaf Center for Servant Leadership provides a wide range of books and articles on servant leadership, including Valentine Muyumba and Betsy Hine’s annotated bibliography of selected resources. Valentine K. Muyumba and Betsy N. Hine, *The Hine Bibliography of Selected Monographic Resources on Servant Leadership* (3<sup>rd</sup> ed.; Westfield, IN: Greenleaf Center for Servant Leadership, 2015). There is a complete listing of the Center’s books, essays, audio and video recordings, and training videos at “Products – Greenleaf Center for Servant

report the proliferation of servant leadership studies from 2015 to 2018 with over 100 publications.<sup>172</sup> Additionally, articles in journal publications apply Greenleaf's theory of servant leadership to a wide range of fields, including business,<sup>173</sup> education,<sup>174</sup> management training,<sup>175</sup> medical management,<sup>176</sup> project management,<sup>177</sup> research administration,<sup>178</sup> and sport.<sup>179</sup>

As far as Greenleaf was concerned, he did not intend to develop a novel theory of leadership. This occurred after a challenging consultation experience at Prescott College in Prescott, Arizona in 1968. Greenleaf's biographer, Donald Frick, describes the events of that day as the couple drove to their next appointment.<sup>180</sup> Robert Greenleaf and his wife, Esther, were traveling to San Francisco. During the journey, he reflected upon what went wrong at Prescott. The character of Leo in Hermann Hesse's *Journey to the East* came to his mind.<sup>181</sup> In Hesse's parable, a band of brothers embarks on a mythical journey with the assistance of a humble servant, Leo, who assists them with practical matters as well as encourages them onward. After

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Leadership," n.p. [cited 1 June 2022]. Online: <https://www.greenleaf.org/products/>.

172. Nathan Eva et al., "Servant Leadership: A Systematic Review and Call for Future Research," *LQ* 30 (2019): 111–2.

173. William I. Sauser Jr., "Ethics in Business: Answering the Call," *JBE* 58 (2005): 345–57.

174. Carolyn Crippen, "The Democratic School: First to Serve, Then to Lead," *CJEA&P* (2005): n.p.

175. William B. Locander and David L. Luechauer, "Trading Places," *MM* 15 (2006): 43–5.

176. David Smith, "What You Need to Know before Adopting Servant Leadership," *JMPM* 36 (2020): 312–4; Laura Hills, "Servant Leadership in the Medical Practice," *JMPM* 35 (2020): 341–6.

177. Allie Stanzione, "The Path of Servant Contract Leadership," *CM* 49 (2009): 58–65.

178. Pamela A. Vargas and Jim Hanlon, "Celebrating a Profession: The Servant Leadership Perspective," *JRA* 38 (2007): 45–9.

179. Gregory S. Sullivan, *Servant Leadership in Sport: Theory and Practice* (Switzerland: Palgrave Macmillan, 2019).

180. Donald M. Frick, *Robert K. Greenleaf: A Life of Servant Leadership* (San Francisco, CA: Barrett-Koehler, 2004), 13–6.

181. Hermann Hesse, *The Journey to the East* (London: Peter Owen, 1956).

Leo disappears one day, the group loses focus and disintegrates, vaguely aware that nothing was the same without him. The narrator discovers many years later, however, that Leo was in fact the leader of the order to which the pilgrims had pledged their loyalty. Greenleaf viewed this twist as the story's real moral. Frick describes how a two-word phrase entered Greenleaf's mind:

“servant-leader.”<sup>182</sup> The phrase implies a servant-first approach to leadership and seems to convey everything Greenleaf desired to convey to the students and faculty at Prescott, as well as all that characterized his career as a leader.<sup>183</sup>

*The Servant as Leader*, published in 1970, lays out Greenleaf's concept of servant-leadership.<sup>184</sup> The essay became the centerpiece of his seminal work, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, published in 1977.<sup>185</sup> He defined “The servant-leader *is* servant first... It begins with the natural feeling that one wants to serve, to serve *first*.”<sup>186</sup> In his opinion, “the best test” to evaluate a servant-leader is by asking four questions:

1. Do those served grow as persons?
2. Do they, *while being served*, become healthier, wiser, freer, more autonomous, more

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182. Frick, *Robert K. Greenleaf*, 15.

183. Frick, *Robert K. Greenleaf*, 15.

184. Greenleaf, *The Servant as Leader*.

185. Greenleaf, *Servant Leadership*.

186. Italic his. Greenleaf, *Servant Leadership*, 29.

likely themselves to become servants?

3. *And*, what is the effect on the least privileged in society?

4. Will they benefit or at least not be further deprived?<sup>187</sup>

Greenleaf's model of servant leadership evolved slowly. The trend gained momentum as the twentieth century transitioned into the twenty-first century. Larry Spears, the first full-time director of the Greenleaf Center for Servant Leadership, is credited with developing servant leadership as a praxis. From Greenleaf's writings, he compiled a list of ten servant leadership characteristics: (1) listening, (2) empathy, (3) healing, (4) awareness, (5) persuasion, (6) conceptualization, (7) foresight, (8) stewardship, (9) commitment to the growth of people, and (10) building community.<sup>188</sup> Along with Greenleaf's own writings, the Greenleaf Center features writings by members of its staff and other scholars who are dedicated to serving the public interest.<sup>189</sup> Furthermore, the notion of servant leadership has been embraced by a number of theorists not connected directly with the Greenleaf Center. Among them are Ken Blanchard,<sup>190</sup>

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187. Italic his. Greenleaf, *Servant Leadership*, 29.

188. Larry C. Spears, "Servant Leadership and The Greenleaf Legacy," in *Reflections on Leadership: How Robert K. Greenleaf's Theory of Servant-Leadership Influenced Today's Top Management Thinkers* (ed. Larry C. Spears; New York: John Wiley & Sons, 1995), 15–7; idem, "Introduction: Tracing the Growing Impact of Servant-Leadership," in *Insights on Leadership: Service, Stewardship, Spirit, and Servant-Leadership* (ed. Larry C. Spears; New York: John Wiley & Sons, 1998), 3–6.

189. There is a complete listing of the Center's books, essays, audio and video recordings, and training videos at "Products – Greenleaf Center for Servant Leadership," n.p. [cited 1 June 2022]. Online: <https://www.greenleaf.org/products/>.

190. Ken Blanchard, forward to *Focus on Leadership: Servant-Leadership for the Twenty-First Century*, by Larry C. Spears and Michele Lawrence, eds. (New York: John Wiley & Sons, 2002), ix–xii.

Max De Pree,<sup>191</sup> Peter Drucker,<sup>192</sup> Stephen Covey,<sup>193</sup> and Warren Bennis.<sup>194</sup>

Apart from secular theorists who have adopted the Greenleaf's model, several Christian theorists have either adopted the model or have found strong affinities with it.<sup>195</sup> As argued by Edwin Agosto, "Robert Greenleaf evokes biblical imagery when he writes, 'the great leader is seen as servant first.'"<sup>196</sup> Jack Niewold observes that many Christian theorists are obsessed with servant leadership as a derivative of the Bible and the life of Jesus. He insists that contemporary theorists borrow the paradigm from the Bible.<sup>197</sup> Nevertheless, not all Christian theorists explicitly mention Greenleaf when they discuss servant leadership. Klyne Snodgrass, although he does not explicitly credit Greenleaf, echoes Greenleaf's "best test" of servant leadership within a Christian context.<sup>198</sup> David Gill avoids mentioning Greenleaf but uses his concept of healing in a way that connects servant leadership and the social ministry of the church.<sup>199</sup>

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191. Max De Pree, forward to *Reflections on Leadership*, by Larry C. Spears, ed., ix–x.

192. Peter Drucker, forward to *On Becoming a Servant-Leader: The Private Writing of Robert K. Greenleaf*, by Don M. Frick and Larry C. Spears, eds. (San Francisco, CA: Jossey-Bass, 1996), xi–xii.

193. Stephen Covey, forward to *Insights on Leadership*, xi–xviii.

194. Warren G. Bennis, "Become a Tomorrow Leader," in *Focus on Leadership* (eds. Larry C. Spears and Michele Lawrence; New York: John Wiley & Sons, 2002), 101–9.

195. E.g., Carl Koch, "Servant Leadership," *Am* 191 (2004): 17–9; Agosto, *Servant Leadership*; Gary E. Roberts, *Developing Christian Servant Leadership: Faith-Based Character Growth at Work* (New York: Palgrave Macmillan, 2015); James C. Hunter, *The World's Most Powerful Leadership Principle: How to Become a Servant Leader* (Colorado Springs, CO: WaterBrook, 2004); Max De Pree, *Leadership Jazz: The Essential Elements of a Great Leader* (New York: Doubleday, 1992); Paul A. Cedar, *Strength in Servant Leadership*; Sen Sendjaya, *Personal and Organizational Excellence through Servant Leadership: Learning to Serve, Serving to Lead, Leading to Transform* (New York: Springer, 2015); Stacy Rinehart, *Upside Down: The Paradox of Servant Leadership* (Colorado Springs, CO: NavPress, 1998).

196. Agosto, *Servant Leadership*, 6.

197. Jack Niewold, "Beyond Servant Leadership," *JBPL* 1 (2007): 118–34.

198. Klyne Snodgrass, "Your Slaves: An Account of Jesus' Servant Leadership in the New Testament," in *Servant Leadership: Authority and Governance in the Evangelical Covenant Church* (eds. James R. Hawkinson and Robert K. Johnston; Chicago, IL: Covenant, 1993), 15.

199. David W. Gill, "The Unique Role of the Church in a Troubled Society," in *Servant Leadership, Volume*

Greenleaf's model of servant leadership does not originate from research. While several books and articles on servant leadership were published in the 1990s, not much research was conducted on the subject until Myra Farling et al. called for researchers to identify the variables that impact a servant leader-follower transformational dyad.<sup>200</sup> In response to their inquiry, Sen Sendjaya and James Sarros explored the philosophical foundations of the Greenleaf's model, asserting that it typifies historical individuals, such as Jesus Christ. Based on Bass' argument, their approach relied on analyzing a paradigm's philosophical bases in order to formulate a theoretical framework to guide the empirical investigation.<sup>201</sup> It was Sendjaya and Sarros who moved servant leadership toward a research-based approach.

Kathleen Patterson defined servant leadership traits as seven constructs in 2003.<sup>202</sup> Despite the fact that her work did not quantify the constructs, it led to research that attempted to do so. Brien Smith et al. advanced servant leadership theory in 2004 by identifying quantitative traits of servant leadership.<sup>203</sup> In accordance with Patterson's theory of servant leadership, Robert Dennis

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2: *Contemporary Models and the Emerging Challenge* (eds. James R. Hawkinson and Robert K. Johnston; Chicago, IL: Covenant, 1993), 72–5.

200. There is a list of literature on servant leadership published in the 1990s provided by the authors, therefore it is unnecessary to mention it here. Myra L. Farling et al., "Servant Leadership: Setting the Stage for Empirical Research," *JLS* 6 (1999): 49–50.

201. Sen Sendjaya and James C. Sarros, "Servant Leadership: Its Origin, Development, and Application in Organizations," *JL&OS* 9 (2002): 57–64.

202. In her words, Kathleen Patterson states the servant leader "is guided by virtues within. The following virtuous constructs define servant leaders and shape their attitudes, characteristics, and behavior. The servant leader (a) demonstrates agapao love, (b) acts with humility, (c) is altruistic, (d) is visionary for the followers, (e) is trusting, (f) empowers followers, and (g) is serving." Idem, "Servant Leadership: A Theoretical Model" (Ph.D. diss., Regent University, 2003), 8.

203. Brien N. Smith, Ray V. Montagno, and Tatiana N. Kuzmenko, "Transformational and Servant Leadership: Content and Contextual Comparisons," *JL&OS* 10 (2004): 80–91.

and Mihai Bocarnea attempted to establish construct validity for the measurement tool.<sup>204</sup> The findings were, however, inconclusive.<sup>205</sup>

John Barbuto Jr. and Daniel Wheeler attempted to examine the constructs of servant leadership empirically.<sup>206</sup> Their measurement, which incorporated leader-member exchange theory<sup>207</sup> and Spears' ten characteristics of servant leadership<sup>208</sup> was unconvincing. Only five of the traits tested were empirically unique: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship. Based on the work of Barbuto and Wheeler,<sup>209</sup> as well as other research,<sup>210</sup> Robert Liden et al. constructed a multidimensional model of servant leadership behavior combining leader-member exchange theory and servant leadership theories.<sup>211</sup> Seven constructs were found to be viable, and twenty-eight items were developed as part of the scale. They concluded that the tool can be used to determine how

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204. Robert S. Dennis and Mihai Bocarnea, "Development of the Servant Leadership Assessment Instrument," *L&ODJ* 26 (2005): 612.

205. Bocarnea, "Development of the Servant Leadership Assessment Instrument," 610–1.

206. John E. Barbuto Jr. and Daniel W. Wheeler, "Scale Development and Construct Clarification of Servant Leadership," *G&OM* 31 (2006): 300–26.

207. George B. Graen and Mary Uhl-Bien, "Relationship-Based Approach to Leadership: Development of Leader-Member Exchange (LMX) Theory of Leadership over 25 Years: Applying a Multi-Level Multi-Domain Perspective," *LQ* 6 (1995): 219–47.

208. (1) listening, (2) empathy, (3) healing, (4) awareness, (5) persuasion, (6) conceptualization, (7) foresight, (8) stewardship, (9) commitment to the growth of people, and 1(0) building community. Spears, "Servant Leadership and The Greenleaf Legacy," 14–7.

209. Barbuto and Wheeler, "Scale Development and Construct Clarification of Servant Leadership," 300–26.

210. Don Page and Paul T. P. Wong, "A Conceptual Framework for Measuring Servant-Leadership," in *The Human Factor in Shaping the Course of History and Development* (ed. Senyo Adjibolooso; Washington, DC: American University Press, 2000), 69–110; Spears and Lawrence, *Focus on Leadership*.

211. Robert C. Liden, Sandy J. Wayne, Hao Zhao, and David Henderson, "Servant Leadership: Development of a Multidimensional Measure and Multi-Level Assessment," *LQ* 19 (2008): 161–77.

servant leadership impacts a leader's influence on immediate followers, the culture of an organization, and the community as a whole.<sup>212</sup>

Despite Greenleaf's popularity and significant advances in the study of his theory of servant leadership, critics continue to oppose it. The notion of servant leadership is rejected by Jim Collin because he perceives it as weak.<sup>213</sup> There is also criticism from the Christian community. Leighton Ford's concept of servant leadership conflicts with the servant-first ideal of the Greenleaf's model. Ford argues that Jesus' leadership is the result of His submission to God rather than a conscious decision or natural impulse to serve. As a leader, Jesus assumes the role of a servant, not the other way around.<sup>214</sup> Mark Wells criticizes the Greenleaf's model because of a faulty anthropocentric theology of human transformation.<sup>215</sup> As he sees it, Greenleaf's philosophy of human personhood is loosely existential. Leadership from within such a paradigm treats transformation as "a self-determined, self-guided, self-driven enterprise."<sup>216</sup> Underlying this belief is the belief that humanity can fulfill the needs of every individual and that, with the right tools, humankind can create a sinless society. Scripture, however, casts doubt on such an assumption, characterizing it as excessively optimistic considering humanity's fallenness.

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212. The pre- and post-assessments for this project research utilize this multidimensional model of servant leadership behavior.

213. Jim Collin, *Good to Great: Why Some Companies Make the Leap... and Others Don't* (New York: Harper Business, 2001), 30.

214. Ford, *Transforming Leadership*, 139–59.

215. Mark A. Wells, "Servant Leadership: A Theological Analysis of Robert K. Greenleaf's Concept of Human Transformation" (Ph.D. diss., Baylor University, 2004), 89.

216. Wells, "Servant Leadership" 186.

Yvonne Bradley is perhaps one of the strongest critics of the Greenleaf's model. She argues that the theory of servant leadership is, "at best not much more than the warm inner glow of a good bed-time story. At worst, it may confuse and deflect us from the development of more useful models."<sup>217</sup>

The remainder of this section does not intend to defend the criticism of Greenleaf's theory of servant leadership, but rather to demonstrate its relevance to pastoral leadership. Pastoral leadership is characterized by both competency and character.<sup>218</sup> Competence is not simply knowing *what* to do, but also *how* to do it. According to James Kouzes and Barry Posner, competence is one factor that builds credibility and is most admired in leadership.<sup>219</sup> Christian leadership literature indicates that there is a strong relationship between serving and competence which is evident in the practical aspects of leading, teaching, caring, and equipping.<sup>220</sup> In other words, leading, teaching, caring, and equipping are the broad categories that summarize the duties of pastors engaged in the ministry of the church.<sup>221</sup> Van Dierendonck and Kathleen

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217. Yvonne Bradley, "Servant Leadership: A Critique of Robert Greenleaf's Concept of Leadership," *JCE* 42 (1999): 53.

218. Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, MI: Baker, 2004), 56–159.

219. James Kouzes and Barry Posner, *The Leadership Challenge* (4<sup>th</sup> ed.; San Francisco, CA: Jossey-Bass, 2007), 35–6.

220. Larry L. McSwain, *The Calling of Congregational Leadership: Being, Knowing, Doing Ministry* (St. Louis, MO: Chalice, 2013); Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (New York: HarperSanFrancisco, 1982); Timothy S. Laniak, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible* (NSBT 20; Downers Grove, IL: IVP, 2006).

221. Allen H. Nauss, "Ministerial Effectiveness in Ten Functions," *RRR* 36 (1994): 58–69; John Piper, *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry* (Nashville, TN: B&H, 2013).

Patterson assert that the altruistic nature of servant leadership theory requires its expression to others through personal relationships.<sup>222</sup> By doing so, they link servant leadership theory to six leadership behaviors: empowerment, stewardship, authenticity, providing direction, humility, and interpersonal acceptance. These broad behaviors also reflect the broad responsibilities of pastoral leadership: leading, teaching, caring, and equipping.<sup>223</sup>

### **Pastors As Leaders**

Pastors are responsible for providing direction to the congregation. Larry McSwain points out that leading is the essence of ministry.<sup>224</sup> As models, pastors guide their congregations from the front. Providing direction, as described by van Dierendonck and Patterson, “is about providing support, providing goals and helping them see the complete picture.”<sup>225</sup> In this sense, servant leadership fits with the biblical image of pastoral leadership.<sup>226</sup>

### **Pastors As Teachers**

An essential function of pastoral leadership is to teach God’s Word with clarity and

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222. Dirk Van Dierendonck and Kathleen A. Patterson, “Compassionate Love as a Cornerstone of Servant Leadership: An Integration of Previous Theorizing and Research,” *JBE* 128 (2015): 119–31.

223. McSwain, *The Calling of Congregational Leadership*.

224. McSwain, *The Calling of Congregational Leadership*, 49.

225. Van Dierendonck and Patterson, “Compassionate Love as a Cornerstone of Servant Leadership,” 126–7.

226. Laniak, *Shepherds after My Own Heart*, 57.

relevance to those who are receptive to it.<sup>227</sup> Communication of biblical truth is one way in which God facilitates spiritual growth among the followers of Jesus Christ. Within the framework of servant leadership, teaching can be viewed as a process of empowerment that allows others to be valued and developed. Empowerment is seen by Van Dierendonck and Patterson as a method of increasing followers' intrinsic motivation, which is generally considered to be positively related to performance.<sup>228</sup> Rather than focusing on followers' performance in a church ministry context, the emphasis is placed on Christians' passion for God. As teachers, pastors are responsible for increasing believers' passion for God through the teaching of the Bible. As their passion for God increased, they were more likely to take part in the *missio Dei*.

### **Pastors As Caregivers**

In Greenleaf's words, "caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built."<sup>229</sup> Spears interprets Greenleaf's concept of care as encompassing listening, empathy, and healing.<sup>230</sup> There is a similarity between these affective characteristics and the pastoral care of the flock in the ancient biblical tradition.

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227. Gary J. Bredfeldt, *Great Leader Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago, IL: Moody, 2006), 13–30.

228. Van Dierendonck and Patterson, "Compassionate Love as a Cornerstone of Servant Leadership," 126.

229. Greenleaf, *Servant Leadership*, 48.

230. Spears, "Servant Leadership and The Greenleaf Legacy," 15–7. Also see, Barbuto and Wheeler, "Scale Development and Construct Clarification of Servant Leadership," 300–26; Van Dierendonck and Patterson, "Compassionate Love as a Cornerstone of Servant Leadership," 119–31.

Listening to the needs of others is one way in which pastors can demonstrate caring.<sup>231</sup>

When people genuinely care about others, they listen to them. Active listening enables one to gain insights into another's situation, struggles, and joys. By listening, the pastor can understand what the other person is feeling before deciding how to respond.<sup>232</sup> Similarly, Barbuto and Wheeler assert that listening skills are an important factor in determining leadership effectiveness in the construct of servant leadership theory.<sup>233</sup>

McSwain explains that empathy is the ability to understand what others are feeling.<sup>234</sup>

Empathy is the effective outcome of listening carefully to the environment in which each individual lives. It occurs when pastors recognize the difficulties that others endure and realize that life's circumstances affect people's emotional well-being. In analyzing the concept of servant leadership, Barbuto and Wheeler suggest that empathy is a key component of emotional intelligence that enables cognitive processes and skills within teams by striving to understand the emotions and needs of members. They defined empathy as the ability to understand what others are experiencing.<sup>235</sup>

Servant leaders who are empathetic observe and sense the dire condition of the people

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231. McSwain, *The Calling of Congregational Leadership*, 141–51.

232. Thomas C. Oden, *Pastoral Theology*, 51–3.

233. Barbuto and Wheeler, "Scale Development and Construct Clarification of Servant Leadership," 305–6.

234. McSwain, *The Calling of Congregational Leadership*, 141.

235. Barbuto and Wheeler, "Scale Development and Construct Clarification of Servant Leadership," 306.

around them and then identifies the underlying causes. As one of the traits of servant leadership, healing relates to the commitment and ability of a leader to facilitate the process of healing. To facilitate the healing process, good listening skills with empathy are vital to the process. They foster an environment in which employees feel comfortable discussing personal and professional concerns.<sup>236</sup> When it comes to a local church, empathy begins with pastors' availability to their members.<sup>237</sup> Pastors serving in nearly any capacity and location will encounter considerable emotional problems in their congregation.<sup>238</sup> These emotional responses can be caused by a variety of factors, including family problems, physiology, tragedy, circumstances, and sin. The image of the pastor-shepherd serving in the twenty-first century is not outdated, according to Bruce Petersen. Today, people are desperately seeking someone who will recognize their names and care about their needs.<sup>239</sup>

### **Pastors As Equippers**

The final fourfold dimension of pastoral activity is the work of equipping the laity for ministry. Paul Stevens and Phil Collins assert that the primary duty of pastors is to equip the laity

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236. Barbuto and Wheeler, "Scale Development and Construct Clarification of Servant Leadership," 318.

237. Jonathan W. Young and Michael W. Firmin, "Qualitative Perspectives toward Relational Connection in Pastoral Ministry," *QR* 19 (2014): 7–8.

238. Nauss, "Ministerial Effectiveness in Ten Functions," 65–6.

239. Bruce L. Petersen, *Foundations of Pastoral Care* (Kansas City, MO: Beacon Hill, 2007), 20.

for the work of ministry.<sup>240</sup> Pastors have a vital role to play in equipping the laity for the work of the ministry, which will enable them to minister to one another so that they may reach maturity, spirituality, and unity. In the words of Bill Lawrence, “loving, healing, correcting, rebuking, comforting, supporting, encouraging, restoring – whatever it takes to get the [laity] ready to serve.”<sup>241</sup> Dale Sellers emphasizes the pastoral role of presence in equipping the laity. As their pastor, he claims, “you get a front-row seat to watch them find their place. In reality, equipping is a lot like coaching.”<sup>242</sup>

The concept of equipping the laity is like the concept of empowerment described by Van Dierendonck and Patterson.<sup>243</sup> Their definition of empowerment refers to “giving autonomy to followers to perform tasks, developing their talent and letting them engage in effective self-leadership.”<sup>244</sup> As with the pastoral duty of teaching, equipping can also increase the passion of believers for God. Furthermore, equipping entails providing them with training and skills that can enhance their ability to participate in the *missio Dei*.

It is possible to develop pastoral leadership in a variety of ways. The purpose of this research project is to establish the hypothesis that coaching is an effective method for developing

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240. R. Paul Stevens and Phil Collins, *The Equipping Pastor: A Systems Approach to Congregational Leadership* (Washington, DC: Alban, 1993), xiii.

241. Lawrence uses the word “saint” instead of the word “laity.” Bill Lawrence, *Effective Pastoring: Giving Vision, Direction, and Care to Your Church* (Swindoll Leadership Library; Nashville, TN: Word, 1999), 70–1.

242. Dale Sellers, *Stalled: Hope and Help for Pastors Who Thought They’d Be There by Now* (Colorado Springs, CO: David C Cook, 2020), ch. 3.

243. Van Dierendonck and Patterson, “Compassionate Love as a Cornerstone of Servant Leadership,” 126.

244. Van Dierendonck and Patterson, “Compassionate Love as a Cornerstone of Servant Leadership,” 126.

pastoral leadership in Hong Kong's evangelical churches. Having provided a literature review of pastoral leadership in terms of the *missio Dei* and Greenleaf's servant leadership theory as a model of pastoral leadership, the following section discusses literature regarding coaching and how coaching contributes to spiritual growth.

## Coaching

### The Emergence of the Coaching Phenomenon

The word “coach” originates from Hungary, where during the sixteenth centuries, vehicles were built in a city called Kocs, between Vienna and Budapest, to transport people from one city to another.<sup>245</sup> As vehicles were often named after the place where they were initially used, they were called *kocsi széker*, which translates from Hungarian to mean a carriage of Kocs, but as the term spread throughout Europe, it became abbreviated to the term *kocs*. The German word is *Kutsch*, the Italian term is *cocchio*, and the Spanish word is *coche*, which was historically the word for a carriage, but is now widely used for an automobile.<sup>246</sup> The word was widened from a noun (the vehicle or coach) to a verb in the 1830s, becoming an Oxford University slang term for

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245. James Gavin, *Foundations of Professional Coaching: Models, Methods, and Core Competencies* (Champaign, IL: Human Kinetics, 2022), 16.

246. Alexander R. Tulloch, *Understanding English Homonyms: Their Origins and Usage* (Hong Kong: Hong Kong University Press, 2017), 29.

a private tutor who helps students through an examination.<sup>247</sup>

The term “coach” first appeared in sports in 1861 and has gone on to become synonymous with today’s industry of sports coaching.<sup>248</sup> As early as the 1920s, the term “coach” was used to refer to increasing productivity. According to Anthony Grant, the first peer-reviewed article on coaching was published in 1937, but the volume of coaching-related research did not significantly increase until 1995.<sup>249</sup> The coaching literature of the 1930s, Grant explains with Richard Zackon, consisted of descriptive reports of internal coaching in organizations where managers or supervisors acted as coaches for their subordinates.<sup>250</sup> As noted by Michael Harris, executive coaching first appeared in 1950 when a few professionals combined organizational development and psychological techniques for working with executives.<sup>251</sup> While executive coaching has been dated as far back as the 1940s,<sup>252</sup> many agree that it is only more recently that it has come to fruition.<sup>253</sup>

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247. Tulloch, *Understanding English Homonyms*, 29.

248. Dave Day and Tegan Carpenter, *History of Sports Coaching in Britain: Overcoming Amateurism* (London: Routledge, 2017), 15.

249. Anthony M. Grant, “Workplace, Executive and Life Coaching: An Annotated Bibliography from the Behavioural Science and Business Literature,” *Coaching Psychology Unit, University of Sydney* (2011): 3. The first peer-reviewed article which is mentioned by Grant is C. B. Gorby, “Everyone Gets a Share of the Profits,” *FM&M* 95 (1937): 82–3.

250. Anthony M. Grant and Richard Zackon, “Executive, Workplace, and Life Coaching: Findings from a Large-Scale Survey of International Coach Federation Members,” *IJEB&M* 2 (2004): 2.

251. Michael Harris, “Practice Network: Look, It’s an I-O Psychologist... No, It’s a Trainer... No, It’s an Executive Coach!” *I-OP* 36 (1999): 40.

252. Vicki V. Vandaveer, “Executive Coaching,” in *The Sage Encyclopedia of Industrial and Organizational Psychology* (ed. Steven G. Rogelberg; 2<sup>nd</sup> ed.; Thousand Oaks, CA: Sage, 2017), 451.

253. Margaret Olesen, “Coaching Today’s Executives,” *T&D* 50 (1996): 24–5; Richard R. Kilburg, “Coaching and Executive Character: Core Problems and Basic Approaches,” *CPJ* 49 (1996): 134–7; Sheila Kampa-Kokesch and Mary Z. Anderson, “Executive Coaching: A Comprehensive Review of the Literature,” *CPJ* 53 (2001): 207.

In the late 1960s and 1970s, the coaching movement became the focus of rigorous academic research. Research on internal organizational coaching was particularly prominent in this period.<sup>254</sup> Early in the 1990s, coaching emerged as a recognized profession, which was accompanied by standards, definitions, ethical guidelines, and ongoing research. One of the milestones in the development of coaching was the establishment of the International Coach Federation (ICF) in 1995. With the support of others, Thomas Leonard founded ICF in the United States to standardize coaching, certify new coaches, and accredit coach training programs. In 1998, the ICF merged with The Professional and Personal Coaches Association (PPCA).<sup>255</sup> According to the ICF, a coach is credentialed according to the number of hours of coach-specific training, the number of hours of coaching experience, and proof that they can coach at or above defined standards. As of January 2022, the ICF claims to have 50,000 members in more than 150 countries and territories around the world.<sup>256</sup> The ICF offers three levels of certification: Associate Certified Coach (ACC), Professional Certified Coach (PCC), and Master Certified Coach (MCC).<sup>257</sup> The purpose of the ICF is to maintain the profession of coaching as self-regulated.

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254. Robert Biswas-Diener, "Personal Coaching as a Positive Intervention," *JClinP* 65 (2009): 544–8.

255. "History of ICF," n.p. [cited 1 June 2022]. Online: <https://coachfederation.org/history>.

256. "International Coaching Federation Surpasses 50,000 ICF Members Worldwide," n.p. [cited 1 June 2022]. Online: <https://coachingfederation.org/blog/icf-surpasses-50k-members>.

257. "The Gold Standard in Coaching – ICF Credential," n.p. [cited 1 June 2022]. Online: <https://coachingfederation.org/credentials-and-standards>.

Other organizations made efforts to create a global conversation about what was required for coaching to become a recognized profession with accepted standards of competency, practice, and ethics. In 2008, the Global Conference on Coaching (GCC)<sup>258</sup> at the Dublin Conference began with the question: What’s possible for coaching?<sup>259</sup> As a result, a global dialogue was initiated with coaching organizations from Europe, Australasia, South America, and North America.

In addition to this, other coaching associations recognize the importance of self-regulation and create their own code of ethics to establish professional standards. Ioanna Iordanou and Patrick Williams provide the following list of some of most notable professional organizations that have produced their own codes of ethics:

- The European Mentoring and Coaching Council (EMCC)
- The Association for Coaching (AC)
- The International Association of Coaching (IAC)
- The International Coaching Community (ICC)
- The Association for Professional Executive Coaching and Supervision (APECS)

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258. Founded in 2007, the Global Convention on Coaching (GCC), now known as the Global Coaching Community, aims explicitly to promote consultation and exploration of topics such as the professionalization of coaching. David Land, “The Future of Coaching as a Profession,” in *The Complete Handbook of Coaching* (ed. Elaine Cox et al.; 3<sup>rd</sup> ed.; London: Sage, 2018), 423–33.

259. David E. Gray et al., *A Critical Introduction to Coaching and Mentoring: Debates, Dialogues and Discourses* (London: Sage, 2016), 248–9.

- The Worldwide Association of Business Coaches (WABC)
- The Africa Board for Coaching, Consulting and Coaching Psychology (ABCCCC)
- The Center for Credentialing and Education (CCE)<sup>260</sup>

Other major professional associations, such as psychology and counseling, also provide codes of ethics and professional standards. These include:

- The American Psychological Association (APA)
- The Australian Psychological Society (APS)
- The British Psychological Society (BPS)
- The British Association for Counselling and Psychotherapy (BACP)<sup>261</sup>

Anne Liljenstrand and Delbert Nebeker observe that coaching is not only available to executives today but to individuals in a wide range of positions and contexts. Coaching is now available in a variety of titles ranging from “Executive Coach” and “Business Coach” all the way to “Life Coach” and “Personal Coach.” This shows that the market for coaching has expanded “beyond the boardroom all the way to the living room.”<sup>262</sup> Regardless of the context, coaching is generally considered an effective method of growth and development. In the early 2000s,

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260. Ioanna Iordanou and Patrick Williams, “Developing Ethical Capabilities of Coaches,” in *The SAGE Handbook of Coaching* (ed. Tatiana Bachkirova et al. London: Sage, 2016), 702.

261. Iordanou and Williams, “Developing Ethical Capabilities of Coaches,” 703.

262. Anne M. Liljenstrand and Delbert M. Nebeker, “Coaching Services: A Look at Coaches, Clients, and Practices,” *CPJ* 60 (2008): 58.

Hollywood and television writers began using the term “life coaching” for their reality shows. As Bill Dueease observes, many coaches espoused this media-created term and began calling themselves “life coaches” to gain public acceptance and credibility.<sup>263</sup>

Coaching practitioners come from a wide range of professions and possess a wide range of theoretical backgrounds. Coaching falls within the range of people-intensive interventions and has its intellectual roots in a range of disciplines: learning theory, theories of human and organizational development, existential and phenomenological philosophy, and psychology, among others. In comparing the contributions of the various disciplines, Vikki Brock notes that humanistic psychology emerges as the greatest influence.<sup>264</sup> Dianne Strober holds a similar view that humanistic psychology is the foundation for coaching in terms of values and assumptions.<sup>265</sup> One of the primary objectives of humanistic psychology is to assist individuals in discovering and realizing their full human potential. In humanistic psychology, the emphasis is placed on mental health rather than mental illness. This field established the foundations for the human potential and personal development movements, the adult education field, the counseling field, and finally, coaching. On this account, Patrick Williams and Deborah Davis assert that the

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263. Bill Dueease, “Increase the Power of Coaching by Understanding Its History,” *PB* 173 (2009): n.p.

264. Vikki G. Brock, “Grounded Theory of the Roots and Emergence of Coaching” (Ph.D. diss., International University of Professional Studies, 2008), 174.

265. Dianne R. Stober, “Coaching from the Humanistic Perspective.” in *Evidence Based Coaching Handbook: Putting Best Practices to Work for Your Clients* (ed. Dianne R. Stober and Anthony M. Grant; Hoboken, NJ: John Wiley & Sons, 2006), 17.

theories of Alfred Adler and Carl Jung serve as antecedents to contemporary coaching.<sup>266</sup> Adler believed that every individual develops a unique way of thinking that shapes their goals, values, habits, and personal motivations. Happiness arises from a sense of significance and social connection, rather than merely from individual goals and desires. Adler viewed everyone as a creator and artist of their life, and he frequently assisted his clients in goal setting, life planning, and imagining their futures – all tenets and approaches found in life coaching today.<sup>267</sup>

In a similar vein, David Rock and Linda Page assert that Adler’s psychotherapy theories have shaped coaching.<sup>268</sup> As discussed by Rock and Page, Adler’s ideas are consistent with a number of coaching approaches such as appreciative inquiry,<sup>269</sup> co-active coaching,<sup>270</sup> developmental coaching,<sup>271</sup> inner game,<sup>272</sup> intentionality and social psychology,<sup>273</sup> the “learner-

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266. Williams and Davis, *Therapist as Life Coach*, 12.

267. Williams and Davis, *Therapist as Life Coach*, 12–3.

268. Rock and Page, *Coaching with the Brain in Mind*, 279–80.

269. William H. Bergquist, *Creating the Appreciative Organization: Six Strategies for Releasing Human Capital* (Sacramento, CA: Pacific Soundings, 2003); David L. Cooperrider and Diana Whitney, *Appreciative Inquiry: Change at the Speed of Imagination* (San Francisco, CA: Berrett-Koehler, 2005).

270. Kimsey-House et al., *Co-Active Coaching*.

271. Susanne Cook-Greuter, *Postautonomous Ego Development: A Study of Its Nature and Measurement* (IPDS; Tucson, AZ: Integral, 2010); Otto E. Laske, *Measuring Hidden Dimensions: The Art and Science of Fully Engaging Adults* (Medford, MA: Interdevelopmental Institute), 2006.

272. John Whitmore, *Coaching for Performance: GROWing Human Potential and Purpose* (4<sup>th</sup> ed.; Boston, MA: Nicholas Brealey, 2009); W. Timothy Gallwey, *The Inner Game of Work: Focus, Learning, Pleasure, and Mobility in the Workplace* (New York: Random, 2000).

273. Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory* (P-HSISLT; Englewood Cliffs, NJ: Prentice-Hall), 1986; Kurt Lewin, *The Complete Social Scientist: A Kurt Lewin Reader* (ed. Martin Gold; Washington, DC: American Psychological Association, 1999).

judger” model,<sup>274</sup> phenomenology and existentialism,<sup>275</sup> positive psychology,<sup>276</sup> reflective practitioner and action research,<sup>277</sup> social constructivism,<sup>278</sup> and system theory and application.<sup>279</sup>

Furthermore, the concept of “social interest” was proposed by Adler as a measure of what today is called “well-being” in its broadest sense. He said that all human beings are born into a paradox: on the one hand, they are alone at the center of a world created by themselves; on the other hand, their very survival depends on nurturing by those around them. This paradox is resolved by identifying their best interests as being irrevocably bound up with the interests of others through the concept of social interest. Social interest is characterized by the sense of belonging to the whole human species, and indeed to the universe, as well as the desire to contribute their unique abilities to the betterment of humanity and the world. The concept of

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274. Marilee C. Goldberg, *The Art of the Question: A Guide to Short-Term Question-Centered Therapy* (WSC&FD&T; New York: Wiley, 1998); Marilee G. Adams, *Change Your Questions, Change Your Life: 7 Powerful Tools for Life and Work* (San Francisco, CA: Berrett-Koehler, 2004).

275. Jean-Paul Sartre, *Being and Nothingness: An Essay on Phenomenological Ontology* (trans. Hazel E. Barnes; New York: Philosophical Library, 1956); Viktor E. Frankl, *Man’s Search for Meaning* (New York: Washington Square, 1984)

276. Martin E. P. Seligman, *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment* (New York: Free Press, 2002); Mihaly Csikszentmihalyi, *Creativity: Flow and the Psychology of Discovery and Invention* (New York: HarperCollins, 1996).

277. Chris Argyris, *Knowledge for Action: A Guide to Overcoming Barriers to Organizational Change* (San Francisco, CA: Jossey-Bass, 1993); Donald A. Schön, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic Books, 1983).

278. Jean Piaget, *The Child’s Conception of the World* (trans. Joan Tomlinson and Andrew Tomlinson; ILPP&SM; London: Routledge & Kegan Paul, 1951); L. S. Vygotskiĭ, *Mind in Society: The Development of Higher Psychological Processes* (DHPP; Cambridge, MA: Harvard University Press, 1978); Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Garden City, NY: Doubleday, 1966).

279. Gregory Bateson, *Mind and Nature: A Necessary Unity* (Cresskill, NJ: Hampton, 2002); Ludwig von Bertalanffy, *General System Theory: Foundations, Development, Applications* (rev. ed.; New York: George Braziller, 1968); Margaret Mead, *Sex and Temperament in Three Primitive Societies* (New York: Morrow, 1963); Senge, *The Fifth Discipline*.

“social interest” provides a basis for coaching in terms of the relationship between the coach and the PBC. For all these reasons, Rock and Page contend that Adler should be considered the grandfather of coaching.<sup>280</sup>

Williams and Davis also emphasize the importance of Carl Jung’s contribution to coaching. Jung believed in the power of connectivity and relationships, as well as in teleological beliefs, that individuals are responsible for creating their future by creating visions and living purposeful lives. Jung’s theories and approaches emphasize the transcendent values that are expressed during the process of individuation – the progression and development of the self as it attains transcendent function. It is particularly common in the second half of life, a period in which the PBC undergo this “life review” themselves and with their coaches.<sup>281</sup> Additionally, Jung’s theory of personality types,<sup>282</sup> based on the dichotomy between introversion and extraversion, led to the development of a personality assessment tool widely used in both psychotherapy and coaching: the Myers-Briggs Type Indicator MBTI®.<sup>283</sup> Apart from the assessment itself, which is widely

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280. Rock and Page, *Coaching with the Brain in Mind*, 280.

281. Williams and Davis, *Therapist as Life Coach*, 13.

282. Carl G. Jung, *The Collected Works of C.G. Jung, Volume 6: Psychological Types* (trans. H. G. Baynes; BS 20; New York: Princeton University Press, 1971).

283. Developed during World War II by Katherine Cook Briggs and her daughter, Isabel Briggs Myers, the assessment provides a comprehensive measure of people’s attitudes, information-gathering functions, decision-making patterns, and lifestyle preferences according to four dichotomies: (1) Extraversion (E) versus Introversion (I), (2) Sensation (S) versus iNtuition (N), (3) Thinking (T) versus Feeling (F), and (4) Judging (J) versus Perceiving (P). People’s personalities may be characterized by any of the 16 resulting combinations. Isabel Briggs Myers et al., *MBTI Manual: A Guide to the Development and Use of the Myers-Briggs Type Indicator* (3<sup>rd</sup> ed.; Palo Alto, CA: Consulting Psychologists Press, 1998); Patricia Bossons et al., *Coaching Essentials: Practical, Proven Techniques for World-Class Executive Coaching* (2<sup>nd</sup> ed.; London: Bloomsbury, 2012), 83–4.

used in organizational consulting, one of the main principles of coaching is that none of the dichotomies represent a right or wrong, good or bad, objective truth. No one can be completely described or determined by his or her type. As with all typologies, this assessment is but one of many sources of information. It may be helpful to allow an individual to identify the contexts in which they are most comfortable, whether at work or at home, and then provide explanations for why some activities may be challenging.

The early popularization of psychotherapy by Alfred Adler and Carl Jung can be considered a foundation for coaching as mentioned above. Further noteworthy figures include Abraham Maslow and Carl Roger.

With the publication of his seminal treatise *Toward a Psychology of Being*, Abraham Maslow was largely responsible for the credibility and energy behind the human potential movement of the 1960s.<sup>284</sup> In his work, Maslow discussed his research on “self-actualizing people” with terms such as “full-humanness,” “being,” and “becoming.” The focus of his work was on the healthy personalities of people whom he called “self-actualizers.” He interviewed, questioned, and observed those individuals who were constantly striving to increase their potential, and who had a sense of vitality and purpose. Maslow is credited with providing the

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284. Abraham H. Maslow, *Toward a Psychology of Being* (Princeton, NJ: Van Nostrand, 1962).

framework for the emergence of coaching in the 1990s.<sup>285</sup> Individuals seeking personal growth and ways to live their lives more fully do not need psychological counseling; coaching is a more appropriate paradigm.

Carl Rogers questioned the basic assumption that the therapist is the “expert.” In his view, the client was the expert on their life because they had the experiences: “therapy *is* diagnosis, and this diagnosis is a process which goes on in the experience of the client, rather than in the intellect of the clinician.”<sup>286</sup> This approach is also known as “client-centered” or “person-centered” psychotherapy. Moreover, Rogers stressed the importance of unconditional positive regard. “It means a caring for the client as a *separate* person, with permission to have his own feelings, his own experiences.”<sup>287</sup> It means treating the client as an individual, with permission to have his or her own feelings, and his or her own experiences. No matter what the client says or does, the therapist always offers a warm acceptance to him or her. The therapist is fully aware that his or her comprehension of the client’s phenomenological world is limited, so the therapist does not act or say anything that would suggest an evaluation, judgement, or categorization of the client. In Rogers’ belief “a high degree of empathy in a relationship is possibly the most

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285. Leni Wildflower, *The Hidden History of Coaching* (CPS; Maidenhead: Open University Press, 2013), 84.

286. Italic his. Carl R. Rogers, *Client-Centered Therapy: Its Current Practice, Implications, and Theory* (Boston, MA: Houghton Mifflin, 1951), 223.

287. Italic his. Carl R. Rogers, “The Necessary and Sufficient Conditions of Therapeutic Personality Change,” *JConP* 21 (1957): 98.

potent factor in bringing about change and learning.”<sup>288</sup> He asserts that showing empathy in this way consists in expressing approval and gratification to make the client feel like a person of equal dignity. Only then can the therapist create the humus necessary for a person’s development in all its dimensions and expressions. This is a non-directive approach to therapy, where “directive” means any therapeutic behavior that seeks to affect the client in some way. Offering advice, providing treatments, teaching, persuading, diagnosing, and making interpretations are some of the directive behaviors. Even with the success of Rogers’ theory, many of the clinical therapies in North America remain directive in nature. Conversely, coaches have embraced the non-directive approach, and they often attribute their use of the non-directive approach to Rogers.<sup>289</sup>

Coaching is largely influenced by humanistic psychology. Numerous prefixes to coaching, such as “life coaching,” “executive coaching,” and “cognitive coaching,” indicate that coaching is multidisciplinary in nature. In addition to psychology, other disciplines also exert influence on coaching, including education, leadership, organizational development, and communication theory and practice. As coaching develops and expands, it continually draws upon a variety of disciplines.

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288. Carl R. Rogers, *A Way of Being* (Boston, MA: Houghton Mifflin, 1980), 139.

289. Stephen Joseph, “The Person-Centred Approach to Coaching,” in *The Complete Handbook of Coaching* (ed. Elaine Cox et al.; London: Sage, 2010), 68–79.

In its early stages, coaching was primarily a Western phenomenon. Coaching's Western roots are not only confirmed by its origins but by the large majority of coaching tools and models that originate from Western thought. It, therefore, becomes understandable that coaching might not always be effective or appropriate in diverse cultural contexts.<sup>290</sup> Nevertheless, the world is becoming increasingly interconnected economically, socially, and technologically; and, as a consequence, coaching is also gaining popularity among cultures outside of the West.<sup>291</sup> Since Philippe Rosinski introduced his book, *Coaching across Cultures*, which integrates coaching with cultural theories, this growing field of study has garnered increasing attention from coaching practitioners and scholars.<sup>292</sup> Coaching has become increasingly popular in Hong Kong in recent years. The Hong Kong International Coaching Community (HKICC), which was originally called the Hong Kong Coaching Community (HKCC), was established in 2002, marking an important step in the development of professional coaching in Hong Kong.<sup>293</sup> In the majority of cases, these professionals have been trained by local training schools in English, which is the second language of the vast majority of Hongkongers, who are predominantly

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290. Katherine Handin and Janet S. Steinwedel, "Developing Global Leaders: Executive Coaching Targets Cross-Cultural Competencies," *GB&OE* 26 (2006): 18–28; Monika Verhulst and Rebecca Sprengel, "Intercultural Coaching Tools: A Constructivist Approach," in *The Routledge Companion to International Business Coaching* (ed. Michel Moral and Geoffrey N. Abbott; RC; London: Routledge, 2009), 163–78.

291. Geoffrey N. Abbott et al., "Cross-Cultural Working in Coaching and Mentoring," in *The Wiley-Blackwell Handbook of the Psychology of Coaching and Mentoring* (ed. Jonathan Passmore et al.; W-BHOP; West Sussex: Wiley Blackwell, 2012), 483–500.

292. Philippe Rosinski, *Coaching Across Cultures: New Tools for Leveraging National, Corporate & Professional Differences* (London: Nicholas Brealey, 2003).

293. "Our History – Hong Kong International Coaching Community," n.p. [cited 1 June 2022]. Online: <https://coachinghk.com/about-us/our-history>.

(98%) of Chinese origin.<sup>294</sup> Hongkongers is a unique group of Chinese people who have been heavily influenced by western customs and traditions as a result of 155 years of British rule. Due to their origins in China, however, they are also very Chinese in their thinking and behavior. Confucianism is one of their underlying philosophies. In Hong Kong, coaching represents a relatively new type of people intervention, and it is often misunderstood as the equivalent of mentoring or counseling.

Patsy Lam presents a contrarian viewpoint on cross-cultural coaching in Hong Kong.<sup>295</sup> In the study, she discusses how coaching is received and practiced in Hong Kong, taking into consideration the unique and mixed cultural characteristics of Hongkongers as well as the Western roots and coaching approaches. This study examines a group of Chinese coaches in Hong Kong who received coaching training in English from local coaching schools. In her study, Hofstede's cultural framework is applied.<sup>296</sup> It is interesting to note Hong Kong's relatively high "Power Distance" scores and low "Individualism" scores, which seem to contradict the Western cultural basis for coaching.<sup>297</sup> In contrast, Lam concludes that coaching is generally accepted as a practice in Hong Kong without significant deviations from any standard coaching model.

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294. Pansy Lam, "Chinese Culture and Coaching in Hong Kong," *IJEB&M* 14 (2016): 57.

295. Lam, "Chinese Culture and Coaching in Hong Kong," 57–73.

296. Geert Hofstede, *Culture's Consequences: International Differences in Work-Related Values* (Newbury Park, CA: Sage, 1980); Geert Hofstede et al., *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival* (3<sup>rd</sup> ed.; New York: McGraw-Hill, 2010); Geert Hofstede and M. Bond, "Hofstede's Cultural Dimensions: An Independent Validation Using Rokeach's Value Survey," *JC-CP* 15 (1984): 417–43.

297. Lam, "Chinese Culture and Coaching in Hong Kong," 60–9.

According to Lam's study, Hongkongers consider coaching as an opportunity to discuss issues and concerns openly and on an equal basis. It appears that Confucianism has little impact on Hongkongers' acceptance of coaching that originates in the West. Contrary to their Confucian belief that elders should be respected and advised by wiser individuals, Hongkongers do not view their coaches as superior figures. Coaching is regarded as a means of facilitating learning, and a coach is a person who can assist individuals in developing their potential. The concept of coaching is generally accepted in Hong Kong. As such, they do not regard coaching as a solution to issues and problems, but rather as a means for helping the PBC to set objectives after evaluating the various options with their coaches. Generally, they do not expect their coaches to provide answers to their questions or provide them with advice.

Based on this brief review of the literature above, coaching has evolved over time and is very much influenced by humanistic psychology. Moreover, it mentions that coaching has become a phenomenon in non-Western cultures. There is, however, relatively little empirical research on coaching in non-Western cultures. Research on coaching in Hong Kong is even more scarce. Hopefully, this project will contribute in some way to the growth of coaching in Hong Kong.

## Definition of Coaching

Coaching grew in popularity during the postmodern period of the late 20<sup>th</sup> century, as a result of rapid changes in society and influenced by disciplines such as philosophy, business, psychology, sports, and adult education. The definition of coaching is attempted by various coaching organizations. For example, the ICF defines coaching as “partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential. The process of coaching often unlocks previously untapped sources of imagination, productivity and leadership.”<sup>298</sup> Unfortunately, there is no universally recognized definition of coaching.<sup>299</sup> In the quest of defining coaching, Tobias proposes that executive coaching is a repackaging of activities and techniques that are often found in other disciplines such as counseling, psychology, learning, and consulting.<sup>300</sup> However, this position is not typical, and most researchers believe that coaching is unique and different, while also having many areas of overlap with other interventions. One of the typical inclinations to define coaching expressed by Eric Parsloe is that “directly concerned with the immediate improvement of performance and development of skills by a form of tutoring or instructions.”<sup>301</sup> This inclination, however, is

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298. “ICF, the Gold Standard in Coaching,” n.p. [cited 1 June 2022]. Online: <https://coachingfederation.org/about>.

299. Yossi Ives, “What is ‘Coaching’? An Exploration of Conflicting Paradigms,” *IJEB&M* 6 (2008): 100.

300. Lester L. Tobias, “Coaching Executives,” *CPJ* 48 (1996): 87.

301. Eric Parsloe, *Coaching, Mentoring and Assessing: A Practical Guide to Developing Competence* (London: Kogan Page, 1995).

contrary to one of the common definitions of coaching provided by John Whitmore, which states that “coaching is unlocking a person’s potential to maximize their own performance. It is helping them to learn rather than teaching them.”<sup>302</sup> Although Parsloe and Whitmore appear to be at opposite ends of the directive-nondirective spectrum, most definitions of coaching emphasize the development of a helping, collaborative, and egalitarian relationship between a coach and the PBC rather than an authoritarian one. According to Michael Cavanagh and Anthony Grant, “A good general definition of coaching sees coaching as a goal-directed, results orientated, systematic process in which one person facilitates sustained change in another individual or group through fostering the self-directed learning and personal growth of the coachee.”<sup>303</sup>

Kimsey-House et al. place a strong emphasis on the relational aspects of coaching, which are fostered by the coach. As they note, coaching is “a form of conversation with unspoken ground rules of certain qualities that must be present: respect, openness, compassion, and rigorous, our commitment to speaking the truth.”<sup>304</sup> There is also another definition of coaching that is often cited by Richard Kilburg, who suggests that executive coaching should offer both individual and organizational benefits. His definition of coaching is as follows:

a helping relationship formed between a client who has managerial authority and

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302. Whitmore, *Coaching for Performance*, 10.

303. Michael J. Cavanagh and Anthony M. Grant, “Coaching Psychology and the Scientist-Practitioner Model,” in *The Modern Scientist-Practitioner: A Guide to Practice in Psychology* (ed. David A. Lane and Sarah Corrie; London: Routledge, 2006), 147.

304. Kimsey-House, *Co-Active Coaching*, xvi.

responsibility in an organization and a consultant who uses a wide variety of behavioral techniques and methods to help the client achieve a mutually identified set of goals to improve his or her professional performance and personal satisfaction and, consequently, to improve the effectiveness of the client's organization within a formally defined coaching agreement.<sup>305</sup>

Kilburg's definition combines psychological practice with organizational consulting and has become a standard definition that is often cited alongside Kimsey-House's catchy definition, offering readers a contrast between the simple and more complicated definitions within peer-reviewed papers.

Based on its diverse origins and multidisciplinary nature, Yossi Ives observes that most coaching approaches can be classified as either personal development or performance coaching.<sup>306</sup> As outlined by Ives, several features are common to all coaching approaches. The commonalities of coaching approaches include providing services to nonclinical populations, assisting clients in taking responsibility for their lives, and assisting them in developing awareness. Listening and questioning are essential skills common to all coaching models. Additionally, coaches within various niches strive for a collaborative and egalitarian relationship with their clients.<sup>307</sup> As a result of exploring the definition of coaching, the terms collaborative, and egalitarian, are revealed as being crucial.

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305. Richard R. Kilburg, *Executive Coaching: Developing Managerial Wisdom in a World of Chaos* (Washington, DC: American Psychological Association, 2000), 66–7.

306. Ives, "What is 'Coaching'? An Exploration of Conflicting Paradigms," 103.

307. Ives, "What is 'Coaching'? An Exploration of Conflicting Paradigms," 103–4.

An alternative approach to defining coaching involves distinguishing it from mentoring.<sup>308</sup>

Despite a consensus separating mentoring (instructional) from coaching (non-directive), the boundaries are not well defined.<sup>309</sup> While some coaching approaches discourage the coach from offering advice, others regard the coach as a source of guidance.<sup>310</sup> Furthermore, even as the coaching/mentoring dichotomy became more widely accepted, coaching increasingly came to incorporate a range of therapeutic or personal development approaches. The goal-oriented approach to coaching is usually brief and aims for immediate results, whereas the therapeutic and personal-development approaches are usually more in-depth and lengthier. Coaching has been significantly enhanced in its effectiveness as a result of the introduction of new ideas and techniques. However, this has also resulted in a degree of confusion over what coaching exactly is and what it is intended to accomplish. Coaching has thus become increasingly difficult to define.<sup>311</sup>

An even more fundamental issue that arises when pursuing a definition of coaching is whether a unified definition of coaching can be achieved. In contrast to the many researchers

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308. John O. Burdett, "Forty Things Every Manager Should Know about Coaching," *JMD* 17 (1998): 145; Jonathan Passmore, "Coaching and Mentoring: The Role of Experience and Sector Knowledge," *IJEB&M* Special Issue (2007): 10–6; Robert L. Minter and Edward G. Thomas, "Employee Development through Coaching, Mentoring and Counseling: A Multidimensional Approach," *RB* 21 (2000): 43–7; Roger D. Evered and James C. Selman, "Coaching and the Art of Management," *OD* 18 (1989): 20, 24–5, 28; Tatiana Bachkirova and Elaine Cox, "A Bridge over Troubled Water: Bring Together Coaching and Counselling," *IJM&C* 11 (2004): n.p.

309. Eric Parsloe and Monika Wray, *Coaching and Mentoring: Practical Conversations to Improve Learning* (Philadelphia, PA: Kogan Page, 2000), 81–2.

310. Dianne R. Stober and Anthony M. Grant, "Toward a Contextual Approach to Coaching Models," in *Evidence Based Coaching Handbook*, 363–4.

311. Tatiana Bachkirova et al., "Introduction," in *The SAGE Handbook of Coaching*, 5–6.

who argue that a definition of coaching should be developed,<sup>312</sup> Cavanagh argues that such a definition is not necessary.<sup>313</sup> In his opinion, coaching as a separate area of practice would be problematic and unnecessarily restrictive, as coaching shares many commonalities with counseling and other professions.

As this brief review of the literature demonstrates, it is difficult to define the nature of coaching. Eric Parsloe and Monika Wray's perspectives may relieve the stress that coaching, like many other emerging disciplines, has struggled with definition issues. The lack of clarity regarding coaching is partly due to the development of coaching in the middle of an "intellectual revolution."<sup>314</sup> As it appears, patience is required to attain a unified understanding of the nature of coaching.

### Definition of Christian Coaching

Different coaching models are based on different coaching philosophies and methodologies; however, they are not mutually exclusive. Each approach to coaching has unique strengths and is

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312. For instance, Stratford Sherman and Alyssa Freas contend that a unified definition of coaching is necessary for maintaining the professional image of coaching. Idem, "The Wild West of Executive Coaching," *HBR* 82 (2004): 82–90. Other researchers, such as Andrea Ellinger, Bruce Peltier, Robert Hamlin, and Rona Beattie show that the absence of a unified definition of coaching leads to uncertainty, unnecessary mystique, and the denigration of coaching as atheistic. Idem, "Behavioural Indicators of Ineffective Managerial Coaching: A Cross-National Study," *JEIT&D* 32 (2008): 240–57; Bruce Peltier, *The Psychology of Executive Coaching: Theory and Application* (2<sup>nd</sup> ed.; New York: Routledge, 2010), xxiv–xxv.

313. Tatiana Bachkirova and Carol Kauffman, "Coaching as a Method for Joining up the Dots: An Interview with Michael Cavanagh," *Coaching* 2 (2009): 106–16.

314. Eric Parsloe and Melville Leedham, *Coaching and Mentoring: Practical Conversations to Improve Learning* (2<sup>nd</sup> ed.; Philadelphia, PA: Kogan Page, 2009), 3.

suited to particular situations in a different way. For example, Christian coaching differs significantly from non-Christian coaching.<sup>315</sup> A fundamental difference between them is their understanding of what human nature is. Secular coaching models assume that human beings are fully autonomous, goal-directed individuals, capable of and responsible for creating the meaning and essence of their lives. The goal is to live up to one's full potential and be in harmony with one's true self. This view of humanity is reflected in the field of humanistic psychology, a school of psychology that arose in the 1950s in reaction to behaviorism and psychoanalysis. Humanistic psychology holds that human beings are capable of perfecting themselves and posits that they may create the meaning and purpose of their lives.<sup>316</sup> Based on this philosophy, secular coaching models emphasize the ability of the PBC to "look inside" with the help of their coaches, to identify the deep-seated values, purposes, and visions that lie within, to understand inner strengths, and to find their passions and life goals. Christian coaching does not completely oppose humanistic psychology, which holds that the nature of human beings to a certain extent is autonomous, but it upholds the sovereignty of God over humankind's autonomy. Unlike non-Christian coaching models, where the emphasis is primarily on the person's agenda and goal achievement, Christian coaches assist their clients in achieving the goals they believe God has

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315. The term "non-Christian coaching" hereafter referred to as "secular coaching."

316. Maj Karin Askeland, "A Reflexive Inquiry into the Ideologies and Theoretical Assumptions of Coaching," *Coaching* 2 (2009): 65–75.

for them. Regarding the duties of Christian coaches, Collins states that “God – not human ingenuity – is at the core of their beings, and God is the guide for all coaching work.”<sup>317</sup>

The consensus is that coaching is non-directive.<sup>318</sup> Both Christian coaching and secular coaching follow a non-directive approach. In Stoltzfus’ view, the role of a Christian coach is to ask rather than to tell during the coaching process.<sup>319</sup> He calls this “client-centered.” His definition of coaching is:

a way to work with others that honors their ability to hear God for themselves. Coaching is totally different than most of what we do in ministry, in that it is directed by the discernment of the coachee. It looks to the client to set the agenda and solve the problems, not the coach.<sup>320</sup>

In contrast to secular coaches, Christian coaches ask thought-provoking questions that encourage their PBC to turn to God for guidance. As Stoltzfus points out, it is important to recognize that God initiates change.<sup>321</sup>

The way a coach and the PBC view the coaching process is likely to influence how they think, behave, and communicate with each other. In the end, their perceptions of coaching practices influence the coaching outcome. In their work, Stuart Allen and Louis Fry demonstrate that coaching and spirituality are related.<sup>322</sup> Furthermore, Paul Duncan examines how Christian

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317. Collins, *Christian Coaching*, 24.

318. Ives, “What is ‘Coaching’? An Exploration of Conflicting Paradigms,” 104.

319. Stoltzfus, *Leadership Coaching*, 48.

320. Stoltzfus, *Leadership Coaching*, 114.

321. Stoltzfus, *Leadership Coaching*, 116.

322. Stuart Allen and Louis W. Fry, “Spiritual Development in Executive Coaching,” *JMD* 38 (2019): 796–

beliefs impact their coaching practice.<sup>323</sup> McCluskey asserts that his belief in Christian coaching is based on the belief that God created, called, and gifted individuals in order to accomplish their life's purposes.<sup>324</sup> Similarly, Collins believes that although Christian coaches respect the independence and decisions of the PBC as individuals, their values and views will influence what they say and how they will influence each other.<sup>325</sup> This shows that the coaching outcome is closely related to the worldview and values of the coaches and the PBC.

As a Christian coach assists the PBC in achieving goals or fulfilling desires, a dynamic occurs between the coach and the PBC. In fact, it is the primary goal of a Christian coach to assist the PBC in making the transition from where they are now in their lives to where God has called them. Throughout the coaching process, the coach exhibits Christlikeness while incorporating a biblical approach.<sup>326</sup> Jane Creswell refers to coaching in a Christlike manner as Christ-centered coaching, which means “a conversation between two individuals who trust God to be a partner in the conversation”<sup>327</sup> and strive to tap into that great pool of potential.<sup>328</sup>

Creswell believes that a Christian coach should have a Christian worldview, specifically the

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323. Paul Duncan, “Examining How the Beliefs of Christian Coaches Impact Their Coaching Practice,” *IJEBC&M* Special Issue 6 (2012): 30–45.

324. McCluskey, “A Christian Therapist-Turned-Coach Discusses His Journey and the Field of Coaching,” 266–7.

325. Collins, *Christian Coaching*, 24.

326. Collins, *Christian Coaching*, 52.

327. Creswell, *Christ-Centered Coaching*, 7.

328. Creswell, *Christ-Centered Coaching*, 13.

Kingdom perspective.<sup>329</sup> For example, Creswell uses the tenets of Scripture to explain the goals of Christ-centered coaching. The first tenet assumes that everyone possesses potential and urges that potential be discovered and developed.<sup>330</sup> The second tenet focuses on identifying and strengthening strengths.<sup>331</sup> As the third tenet, it focuses on the possibility of constant reinvention for both individuals and organizations/churches/ministries.<sup>332</sup> Fourth, coaching experiences should be extended beyond the coachee to other people and activities.<sup>333</sup>

The role of the Holy Spirit in Christian coaching is highlighted by Keith Webb. As he describes his coaching philosophy using non-directive communication, he stresses the influence of the Holy Spirit in the coaching process.<sup>334</sup> The role of the coach within the context of the specific work of the Holy Spirit is to encourage, teach and remind. Furthermore, coaches are responsible for providing a safe environment for the coaching process by ensuring emotional safety for their PBC with a non-judgmental presence. By providing the PBC with the assurance that they can discuss anything with the coach, without receiving negative feedback, it becomes possible for new ideas to be considered during the coaching process.<sup>335</sup>

In summary, Christian coaching can be expressed in the doctrine of the Trinity which

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329. Creswell, *Christ-Centered Coaching*, 16.

330. Creswell, *Christ-Centered Coaching*, 17–9.

331. Creswell, *Christ-Centered Coaching*, 19–21.

332. Creswell, *Christ-Centered Coaching*, 21–2.

333. Creswell, *Christ-Centered Coaching*, 22–3.

334. Webb, *The Coach Model for Christian Leaders*, 20–2.

335. Webb, *The Coach Model for Christian Leaders*, 32.

describes God as being one God existing in three coequal, coeternal, consubstantial divine persons – God the Father, God the Son, and God the Holy Spirit, three distinct persons sharing one essence. God the Father created humankind in His image, which makes human autonomy possible. Human autonomy, however, has been corrupted by sin. As a gift, Jesus Christ offers forgiveness and salvation as a means of redemption for mankind through His blood. When one believes in Jesus as the Christ, one can live with an awareness of God's sovereignty, which is the basis of the biblical worldview for Christian coaching. The Christian coaching philosophy holds that anyone who dedicates his or her life to Jesus Christ will experience personal transformation guided by the Holy Spirit. While the PBC set the agenda for the coaching process, the Holy Spirit has an important role to play in the process. Christian Coaching is a process in which, with the help of Christian coaches, the Holy Spirit guides the PBC in exploring their goals according to their calling from God, and the Holy Spirit empowers the PBC to achieve their goals. It is this triune expression of Christian coaching that defines it as its essential feature.

### **Summary of the Literature Review**

The purpose of this chapter is to examine two topics that are related to this research project: pastoral leadership and coaching. According to the literature review regarding leadership, leadership is understood as good management in order to achieve higher levels of performance.

The managerial approach is prevalent in leadership, and it is also common in pastoral leadership. Formal managerial forms have been imposed on the theological understanding of the church, which is evident in the practices of worship and teaching. However, pastoral leadership must be based on theological understanding rather than managerial considerations. The concept of *missio Dei* provides a theological basis for understanding pastoral leadership. As God invites the church to participate in His mission, that mission requires pastoral leadership for it to be effectively carried out, and pastoral leadership depends on mission for it to maintain proper focus and integrity. It is true that the concept of missional leadership evolved from the *missio Dei*, but it is ambiguous in practice. In this sense, Greenleaf's theory of servant leadership can reduce the ambiguity, as it offers empirical guidance for pastoral leadership.

The purpose of this study is to develop pastoral leadership in the context of evangelical churches in Hong Kong by means of coaching. Accordingly, a literature review on coaching has been conducted. As mentioned above, coaching has become one of the fastest-growing professions, and how it has been influenced by humanistic psychology. It also has discussed the emergence of coaching in Hong Kong that is distinct from Western culture. In spite of its rapid growth, defining the nature of coaching is never an easy task. Several pieces of literature have been examined in this paper to illustrate the complexity of the issue. Lastly, several Christian models have been developed as coaching has grown in popularity within the Christian

community. The difference between Christian coaching and secular coaching is discussed.

Additionally, Christian coaching can be expressed through the doctrine of the Trinity. The three members of the Godhead – God the Father, God the Son, and God the Holy Spirit – are all involved in the coaching process.

## CHAPTER FOUR

### PROJECT DESIGN AND OUTCOMES

#### **Introduction**

This chapter serves a dual purpose. Presented in the first section is the project design. First, it outlines what preparations were made for this research project. Second, it describes the coaching process, including coaching frequency and duration, the coaching goal, and the 5 R coaching model. The second section describes the project outcomes. First, a narrative of coaching sessions is presented. Typically, a coaching session begin and end with a prayer. Between these two prayers, the PBC decides the coaching agenda with the assistance of the coach guided by the Holy Spirit. To fulfill the coaching agenda, the coaching process is conducted according to the 5 R coaching model. Second, empirical evidence is presented to support the hypothesis that coaching is an effective means of developing pastoral leadership in Hong Kong's evangelical churches.

## **Project Design**

### **Initial Preparations for the Project**

#### **Coaching Qualifications of the Researcher**

The researcher in this project is Patrick Chau, a coach with over twenty years of pastoral experience. During his second residency of the Doctor of Ministry Program at Gordon-Conwell Theological Seminary in 2017, he was introduced to the concept of coaching.<sup>1</sup> In 2018, he was certified as a Transformative Coach by Coach Masters Academy.<sup>2</sup> Since then, he has been coaching both pastors and laypeople in Hong Kong's evangelical churches for the purposes of developing leadership skills and spiritual growth.

#### **Preparations for the Participants**

The purpose of this research project is to test the hypothesis that coaching is an effective method for developing pastoral leadership in Hong Kong's evangelical churches. A quantitative approach is employed in this research project to make inferences about the relationship between variables.<sup>3</sup> The purpose of quantitative research is to collect data and convert them into

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1. "Leadership in a Changing Church Context," n.p. [cited 15 October 2022]. Online: <https://www.gordonconwell.edu/doctor-ministry/tracks/leadership-in-a-changing-church-context>.

2. The researcher of this project is a Certified Transformative Coach who has successfully completed the coach certificate program approved by ICF. The training was conducted by a team of ICF Professional Certified Coaches. As assessed by an ICF Credential Coach, the researcher had clearly demonstrated the ICF Core Coaching competencies. "Professional & Executive Coaching Certification Courses," n.p. [cited 15 October 2022]. Online: <https://www.coachmastersacademy.com/professional-coaching-training>.

3. Creswell, *Research Design*, 3.

numerical form, thereby validating the hypothesis of this research project and making and presenting some implications.

Ten experienced pastors with varying pastoral experience in Hong Kong's evangelical churches participated in this project. They are identified as "persons to be coached" (PBC). During this project, the researcher offered ten coaching sessions to each PBC within a one-year period. Each PBC attended a pre-session to learn more about Greenleaf's servant leadership theory before the ten coaching sessions.<sup>4</sup> The servant leadership theory of Greenleaf and Liden's Servant Leadership Questionnaire (SLQ)<sup>5</sup> provided a measurable basis for pastoral leadership development. Before and after the coaching sessions, the SLQ was used for pre- and post-assessments. Following the pre-session, each PBC was assessed according to the SLQ. Each PBC selected two assessors to complete the SLQ independently.<sup>6</sup> The assessors completed the SLQ online without consulting any other individual. A general rule is that the assessor should have worked closely with the PBC in a ministry context and observed his or her leadership style. The post-assessment was conducted by the same two assessors who previously assessed the PBC

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4. Appendix A provides a brief overview of Greenleaf's servant leadership model, which was used during the pre-session.

5. In this research project, an adaptation of the original SLQ is used. The adapted version is intended to be appropriate for church ministry settings. For example, the original version of Statement 24 states that "My manager can solve work problems with new or creative ideas." The adapted version of Statement 24 states that "He/She can solve ministry problems with new or creative ideas." Liden, "Servant Leadership," 168-9.

6. The Pastoral Leadership Assessment Survey, which is an adapted version of Liden's SLQ, is included in Appendix B. Assessors have access to a Chinese translation of the Pastoral Leadership Assessment Survey, however the English version prevails.

after the completion of the ten coaching sessions. Based on the comparison of the pre- and post-assessment data, empirical evidence was found to validate the hypothesis above.

## Coaching Process

### Coaching Frequency and Duration

In each case, the researcher and the PBC had a coaching relationship of one year. Typically, coaching sessions were conducted once a month, and the minimum number of sessions was ten. In some cases, coaching sessions numbered up to twelve. Approximately one hour was allocated to each coaching session.

The traditional format of a coaching session is a face-to-face meeting. Nevertheless, quarantine measures have been implemented across the globe since the occurrence of the COVID-19 pandemic.<sup>7</sup> Since then, virtual coaching has become increasingly popular as a means of providing coaching services. According to Berry et al., coaching virtually is equally effective as coaching in person.<sup>8</sup> The coaching sessions in this project were conducted in both face-to-face and virtual formats, depending on the convenience of the PBC.

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7. The first known case of COVID-19 was identified in Wuhan, China, in December 2019. Jeremy Page et al., "In Hunt for Covid-19 Origin, Patient Zero Points to Second Wuhan Market," n.p. [cited 26 February 2021]. Online: <https://www.wsj.com/articles/in-hunt-for-covid-19-origin-patient-zero-points-to-second-wuhan-market-11614335404>.

8. Rhonda M. Berry et al., "A Comparison of Face-to-Face and Distance Coaching Practices: Coaches' Perceptions of the Role of the Working Alliance in Problem Resolution," *CPJP&R* 63 (2011): 243–53.

## Coaching Goal

This project is not intended to develop a new coaching system or model. Rather, the primary objective of this study is to establish the hypothesis that coaching is an effective method for developing pastoral leadership in Hong Kong's evangelical churches. To measure the development of leadership within the PBC, this project utilizes the SLQ, based on Greenleaf's servant leadership theory. It is noteworthy that Greenleaf's servant leadership theory is not the only option for developing pastoral leadership. It is used as a medium for developing pastoral leadership in this project. In fact, other theories of leadership may replace Greenleaf's servant leadership theory as a medium for developing pastoral leadership in other coaching projects.

## Coaching Model

Coaching can be conducted in a variety of ways.<sup>9</sup> In this project, the 5 R Coaching Model and 9 Competencies of Robert Logan and Sherilyn Carlton, which adhere strongly to biblical values, were adopted.<sup>10</sup>

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<sup>9</sup> Stephen Gribben, *Key Coaching Models: The 70+ Models Every Manager and Coach Need to Know*, (UK: Pearson, 2016).

<sup>10</sup> Robert E. Logan and Sherilyn Carlton, *Developing Coaching Excellence Handbook* (St. Charles, IL: ChurchSmart, 2007), 5–6.

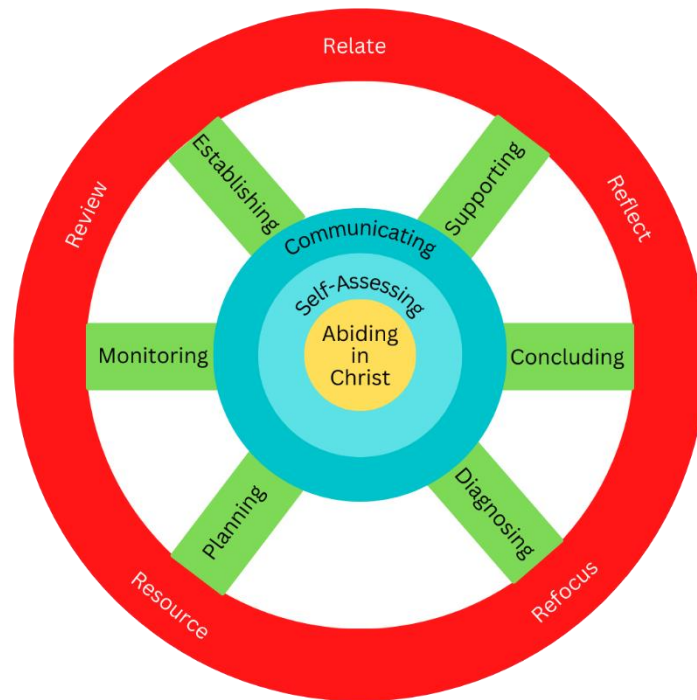


Figure 1. The 5 R Coaching Model and 9 Competencies

The outer rim of the wheel represents the 5 R model. In this coaching model, Relate, Reflect, Refocus, Resource, and Review are used sequentially but Logan emphasizes that coaching is not a purely linear process.<sup>11</sup> During the coaching process, the five Rs may be applied whenever appropriate. As part of the model, the nine competencies are also included. There are three competencies within the inner concentric circles: (1) Abiding in Christ, (2) Self-Assessing, and (3) Communicating. In the second group, three spokes of a wheel represent three competencies: (4) Establishing, (5) Supporting, and (6) Concluding. Lastly, the remaining three

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11. Logan and Carlton, *Coaching 101*, 29.

spokes represent three strategic competencies: (7) Diagnosing, (8) Planning, and (9) Monitoring.

As indicated by the innermost concentric circle in Figure 1, Christian coaching begins with the first competency, “Abiding in Christ.” This competency is the foundation of Christian coaching. Throughout the coaching process, Christian coaches are responsible for encouraging their PBC to seek the guidance of the Holy Spirit. Within the inner circle, there is a circle called “Self-Assessing.” This is intended to assist PBC in understanding themselves. Coaches have a responsibility to provide continuous guidance to their PBC in order to assist them in self-development. Communication is the third concentric circle, which focuses on listening, asking questions, and providing feedback in order to facilitate the discovery of God’s plan.

The three relational competencies of “Establishing,” “Supporting,” and “Concluding” are represented by the three spokes of the wheel in Figure 1. “Establishing” refers to a mutual agreement between a coach and his or her PBC. “Supporting” refers to the ability to maintain a healthy relationship between a coach and his or her PBC by observing the following principles of coaching: “encouragement, challenges, accountability, provision for needs, and focus on a clear direction.”<sup>12</sup> “Concluding” is a competency that recontracts or brings closure to the coaching relationship and process.

As for the remaining three competencies, they are strategic in nature, namely “Diagnosing,”

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12. Logan and Carlton, *Developing Coaching Excellence Handbook*, 7.

“Planning,” and “Monitoring.” “Diagnosing” is the ability to identify problems or situations by identifying needs, gathering data, analyzing data, and evaluating action plans. “Planning” refers to assisting PBC in setting and implementing goals to achieve their goals. “Monitoring” is a competency that involves assessing progress toward goals and making necessary adjustments.

## **Project Outcomes**

### **Coaching Sessions Narration**

#### **Prayer**

A coaching session began and ended with prayer in the ten pastoral coaching sessions. In coaching relationships, the importance of prayer cannot be overstated. In searching for the Holy Spirit before, and after each coaching session, a sense of God’s presence and dependence is demonstrated. As Collins explains, “Coaches support others in getting clarity and perspective while they move forward, guided by the Holy Spirit and supported with prayer.”<sup>13</sup> As he states elsewhere, “[prayer] is the foundation for Christian coaching. It is not an option. For coaching to succeed, God must be at the core.”<sup>14</sup>

The coaching session always begins with prayer by the coach. At the end of each session,

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13. Collins, *Christian Coaching*, 49.

14. Collins, *Christian Coaching*, 205.

the coach always asks, “in what area would you like me to pray for you?” Usually, the topic of prayer is related to a personal concern, a ministry challenge or a goal discussed during coaching sessions.

### **The Coaching Agenda**

Each PBC received at least ten one-on-one coaching sessions covering a specific topic or current situation related to pastoral leadership development. During each coaching session, the coach takes notes for the purpose of research and to assist in the coaching process. It was the responsibility of the PBC to determine the agenda. A few open-ended questions were asked, and the responses were recorded. Self-discovery was facilitated by listening and asking questions. The environment was created in a supportive manner. A specific action item would be discussed in each session, and accountability mechanisms would be implemented. Specific action items were discussed from session to session in order to establish accountability. It was the responsibility of the PBC to determine what action steps should be taken.

### **Implementation of the 5 R Coaching Model**

- The Relate Phase

The primary objective of the Relate Phase was to build relationships. To explore deeper

discussions in the future, it was crucial to establish a rapport with each PCB. As the coaching relationship developed, PCB generally became more interested in the coaching process. Instead of controlling a conversation, the role of a coach was to listen carefully and ask questions.

As part of the first coaching session, questions were asked regarding personal, family, and pastoral ministry, including: “Tell me about your family?” and “What is your dream ministry?” After a brief warm-up period, the coach attempted to link conversation to the issue of leadership development. In some cases, a goal was set, or certain action steps were suggested even in the first session of coaching.

- The Reflect Phase

During the Reflect Phase, participants contemplated, discovered, and explored key issues. In addition to listening to the PBC and asking stimulating questions, the coach played an active role in guiding them toward deeper thinking, exploration, and self-reflection. As part of the reflect stage, brainstorming was conducted to explore all possible ideas, approaches, and possibilities. There was no hesitation on the part of the coach in accepting all ideas. There was no such thing as a useless idea. The assumption about coaching was that the PBC were mentally healthy individuals who could make positive changes in their lives. The PBC would be guided by several open-ended questions, such as, “We have discussed a number of topics today. Is there a

particular area you would like to explore in more detail?” This would allow them to take responsibility for setting the agenda. Their current situation was also brought to their attention.

The PBC spent varying amounts of time determining their leadership development objectives. At first, some PBC were hesitant to express their desire for leadership development. The Wheel of Life by Kimsey-House helped them focus and prioritize their lives.<sup>15</sup> It is illustrated in the diagram below that there are eight general categories in the Wheel of Life: (1) Career, (2) Money, (3) Health, (4) Friends and Family, (5) Significant Other/Romance, (6) Personal Growth, (7) Fun and Recreation, and (8) Physical Environment.

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15. Kimsey-House, *Co-Active Coaching*, 23, 124–5.

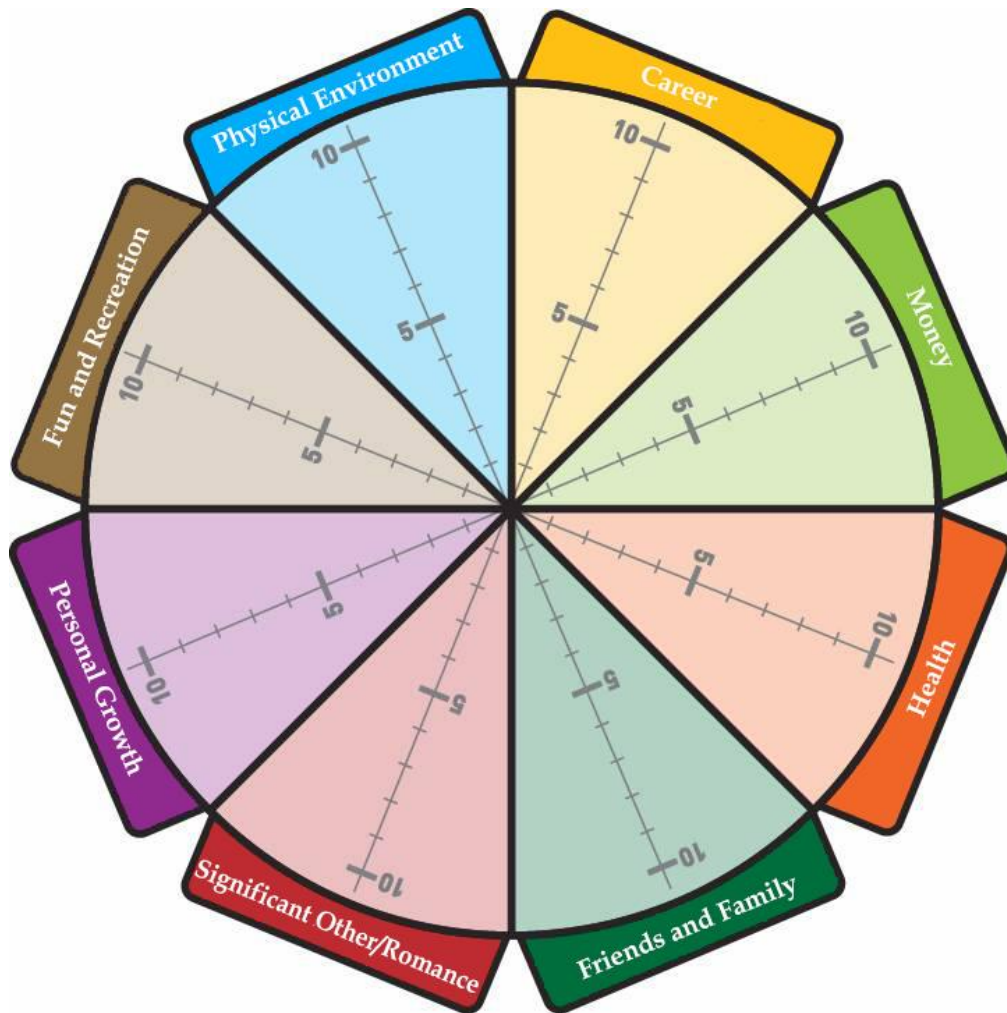


Figure 2. The Wheel of Life

In each of the category, the PBC were asked to rate their satisfaction. At first glance, the Wheel of Life may not appear to relate to leadership or pastoral ministry, however, Stedman Graham correctly points out that it is essential to lead oneself before leading others.<sup>16</sup> The concept of self-leadership is applicable to a wide range of situations in life. Using these broad categories in the Wheel of Life, the PBC were able to engage in deeper thinking, exploration, and self-reflection

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16. Stedman Graham, *Identity Leadership: To Lead Others You Must First Lead Yourself* (New York: Center Street), 2019.

to achieve a higher standard of living. Through this approach, the PBC were able to articulate their personal and ministry-related needs and goals in relation to leadership development.

- The Refocus Phase

At the Refocus Phase, the PBC evaluated their options and decided where they would focus their immediate efforts. A crucial question was, “What will you do?” It is necessary to take action in order to achieve the desired outcomes. The action steps would be a valuable part of the coaching experience. It was the coach’s role to act as a cheerleader, encouraging the PBC as they progressed through the action steps at their own pace.

As they progressed toward their desired outcomes, the PBC sometimes referred to obstacles they encountered. It was because the goals were often nebulous or difficult to measure. A model known as SMART goal setting was used to assist the PBC in setting achievable goals. This model of setting goals is based on a behavioral approach. The acronym stands for Specific, Measurable, Attainable, Realistic, and Timebound.<sup>17</sup> The term “specific” refers to a question such as “What exactly are you trying to accomplish?” “Measurable” emphasizes the need to break a large goal down into smaller, more manageable steps. “Acceptable” can be expressed in a

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17. Sarah Cook, *Coaching for High Performance: How to Develop Exceptional Results through Coaching* (UK: IT Governance, 2009), 64–5.

question such as, “Do you really wish to do this?” “Realistic” refers to the scope of the capabilities and resources available to the PBC. “Timebound” means establishing a timeframe for achieving desired outcomes.

In some cases, PBC did not appreciate the monitoring of their progress in implementing action steps. Occasionally, certain action plans were not carried out in a timely manner due to a variety of factors. Consequently, periodic discussions were held regarding how they wished to be held accountable. There was no exception to the desire for accountability; however, life at times presented some variables that hindered consistency in this regard. The declaration of an intention does not become a reality unless it is accompanied by action. The Refocus Phase, therefore, often took up a large portion of the coaching session. The SMART goal-setting model was also frequently discussed in coaching sessions.

- The Resource Phase

After the PBC had clarified their goals, they entered the Resource Phase. Logan and Carlton note that “Resourcing means applying the right tool at the right time.”<sup>18</sup> The coach was not supposed to introduce resources to the PBC during this phase. Instead, he was intended to lead them to explore the resources that they already had but had not previously identified. Throughout

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18. Logan and Carlton, *Coaching 101*, 74.

the conversation, the focus was on “What do you need to achieve your goal?” It was the PBC themselves who provided most of the resources. The coach was responsible for being present, affirming his PBC, and facilitating awareness of their own resources. It was rare for the coach to provide or suggest resources to the PBC.

- The Review Phase

The final phase of the coaching process was the Review Phase. The coach led the PBC during this phase to examine what was working well and what needed improvement. Some goals or action plans were pursued, while others were abandoned and replaced with others. It was always tempting to skip the Review Phase and move on to the next project, however, the Review Phase had considerable growth potential. The Review Phase provided the accountability and encouragement necessary to stay on track. It was a celebration of the past and a look toward the future. As a result of reviewing their achievements, even a small step of progress provided the PBC with the strength and courage to take another step forward.

Furthermore, it is wise not to underestimate the power of looking back at past failures. By undergoing this process, the maturity associated with honest self-evaluation was achieved. It is true that many PBC did not examine their past failures due to a fear of failure. Despite these failures, they were able to gain valuable insights from them. No matter how well or poorly the

plans worked out, there was always something to learn. By not taking the time during the Review Phase to ponder and consider these lessons, the same failure could be repeated. As a coach, it was imperative to encourage his PBC to reflect upon their experiences. In the aftermath of failure, additional support and encouragement were required. As part of the coaching process, the coach attempted to assist the PBC in articulating what they had learned. They determined what needed to be changed, what else needed to be done, or what additional training would be beneficial.

During the Review Phase, the coach celebrated the successes of each PBC and identified lessons that could be applied in the future. Celebrations took place outside of coaching sessions. Whether it was sending a card of congratulations or sharing a meal with the PBC, the experience was incredibly rewarding. Consequently, coaching is not only a means of growth, but it is also an ongoing relationship that continues even after the completion of the coaching relationship.

### Evaluation of Coaching Effectiveness

This session is designed to evaluate the effectiveness of the coaching relationship in this research project. The intent of this research is to provide empirical evidence supporting the hypothesis that coaching is an effective method for developing pastoral leadership in Hong Kong's evangelical churches.

## **Assessment Tool for Measurement**

As an assessment tool for measuring the effectiveness of coaching relationships, this research project utilized the SLQ.<sup>19</sup> Liden et al. developed and validated the SLQ using exploratory and confirmatory factor analyses. In this document, 28 statements are identified as the seven distinct dimensions of servant leadership: (1) Emotional healing, (2) Creating value for the community, (3) Conceptual talk, (4) Empowering, (5) Helping followers grow and succeed, (6) Putting followers first, and (7) Behaving ethically. To establish the multiple dimensions analysis of the SLQ, Liden et al. used 28 five-point Likert scale statements. Using a Likert scale of one to five, the questionnaire represents “strongly disagree,” “disagree,” “neutral,” “agree,” and “strongly agree” respectively.

## **Presentation of the Results**

Table 1 summarizes the results. Based on the 28 statements of the SLQ, the following table indicates the leadership development of the ten PBC. In the left column of the table, 28 statements are listed numerically from S1 to S28. For each statement, individual pre and post scores are shown for each PBC from PBC1 to PBC10.<sup>20</sup> Each PBC’s statements are evaluated by

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19. Liden, “Servant Leadership,” 161–77.

20. Due to privacy concerns, the ten PBC are anonymous.

two assessors of his or her choice, A1 and A2. The column to the right indicates the mean of each statement in terms of pre and post scores for each assessor (S Mean). The column to the right shows the change in mean related to that particular statement ( $M\pm$ ). The far-right column contains statistical significance figures (P). The table below indicates the mean of each PBC's pre- and post-mean scores, as well as their change in mean. Table 1 shows both individual results as well as group results according to each statement.

Table 1. Comparison of the Ten PBC in Terms of the SLQ

		PBC1		PBC2		PBC3		PBC4		PBC5		PBC6		PBC7		PBC8		PBC9		PBC10		S Mean		S Mean±	P
		Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post		
S 1	A 1	7	7	6	7	6	7	5	7	6	7	7	7	6	7	6	7	6	7	6	7	6.10	7.00	0.90	0.0004**
	A 2	6	7	6	7	7	7	6	7	7	7	7	6	7	7	7	7	7	7	7	7	6.70	6.90	0.20	
S 2	A 1	3	3	4	5	2	3	4	3	3	4	4	4	4	3	5	5	4	3	3	3	3.60	3.60	0.00	0.1347
	A 2	2	3	5	6	3	4	4	4	3	5	4	6	4	3	4	4	3	5	3	4	3.50	4.40	0.90	
S 3	A 1	6	5	3	5	5	5	5	5	6	6	6	7	6	7	7	7	5	6	4	6	5.30	5.90	0.60	0.1877
	A 2	3	4	6	5	5	6	6	6	6	6	6	6	7	7	7	7	6	7	4	5	5.60	5.90	0.30	
S 4	A 1	4	5	1	3	3	5	4	3	1	2	5	6	3	4	5	7	4	5	5	4	3.50	4.40	0.90	0.0021**
	A 2	3	5	4	5	3	5	4	5	3	4	4	6	4	5	4	7	2	4	4	5	3.50	5.10	1.60	
S 5	A 1	6	7	6	7	5	5	6	6	6	6	7	7	7	7	7	7	7	7	4	6	6.10	6.50	0.40	0.1403
	A 2	6	7	7	7	6	6	6	7	6	7	7	7	7	7	7	6	5	6	4	5	6.10	6.50	0.40	
S 6	A 1	4	4	2	2	4	5	4	4	4	5	4	4	4	4	4	5	4	3	4	4	3.80	4.00	0.20	0.1877
	A 2	4	4	2	4	4	4	4	4	4	4	4	4	4	4	4	6	4	4	4	4	3.80	4.20	0.40	
S 7	A 1	6	7	6	6	6	6	6	7	6	6	6	6	7	7	7	7	6	7	7	7	6.30	6.60	0.30	0.395
	A 2	7	7	6	6	6	5	6	7	6	6	6	6	7	7	7	7	7	6	6	7	6.40	6.40	0.00	
S 8	A 1	7	7	5	6	6	7	4	6	6	7	5	5	6	7	7	7	7	7	6	7	5.90	6.60	0.70	0.0226*
	A 2	7	7	6	7	7	7	6	7	6	6	5	6	6	7	7	7	7	7	6	6	6.30	6.70	0.40	
S 9	A 1	3	3	3	5	3	2	3	3	3	3	4	4	3	3	4	4	3	4	3	3	3.20	3.40	0.20	0.1544
	A 2	3	3	3	3	3	3	3	3	3	5	4	5	3	3	3	4	3	3	4	4	3.20	3.60	0.40	
S 10	A 1	6	6	6	6	6	7	6	6	6	5	5	5	6	7	7	7	5	7	6	5	5.90	6.10	0.20	0.5417
	A 2	6	6	6	6	6	7	7	7	6	5	4	5	7	7	7	7	6	6	6	6	6.10	6.20	0.10	
S 11	A 1	4	7	4	6	5	6	5	7	5	6	4	4	6	6	5	7	4	4	3	4	4.50	5.70	1.20	0.0013**
	A 2	5	6	6	7	5	5	5	6	4	6	4	6	6	6	6	7	4	5	3	4	4.80	5.80	1.00	
S 12	A 1	6	6	4	6	7	6	5	4	4	5	3	5	7	6	7	7	5	5	4	7	5.20	5.70	0.50	0.1019
	A 2	7	6	7	6	4	6	3	3	4	6	4	5	5	7	4	6	6	5	5	7	4.90	5.70	0.80	
S 13	A 1	7	7	5	5	6	6	7	6	6	6	6	6	6	7	7	7	6	6	6	7	6.20	6.30	0.10	0.0977
	A 2	7	7	7	7	7	7	7	7	5	6	5	7	6	6	6	7	6	7	6	7	6.20	6.80	0.60	
S 14	A 1	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	6	6	6.90	6.90	0.00	0.1594
	A 2	7	7	6	7	7	7	6	7	7	7	6	7	7	7	7	7	7	7	7	7	6.70	7.00	0.30	
S 15	A 1	6	7	5	7	6	7	5	7	7	7	7	7	6	6	7	7	7	7	5	7	6.10	6.90	0.80	0.0004**
	A 2	6	7	5	7	6	7	5	6	6	7	7	6	6	7	7	7	7	7	6	7	6.10	6.80	0.70	
S 16	A 1	2	2	6	7	4	3	3	3	5	6	6	6	2	3	2	3	3	4	5	5	3.80	4.20	0.40	0.3029
	A 2	2	2	5	7	4	5	3	4	5	7	5	6	3	3	3	3	4	4	5	4	3.90	4.50	0.60	
S 17	A 1	5	7	6	7	7	7	6	7	7	6	6	7	7	7	7	7	5	6	6	6	6.20	6.70	0.50	0.0006**
	A 2	5	7	6	7	5	6	5	7	4	7	5	7	7	7	7	7	6	6	6	7	5.60	6.80	1.20	
S 18	A 1	6	7	7	6	7	6	5	4	4	7	7	6	6	7	6	7	6	7	4	5	5.80	6.20	0.40	0.125
	A 2	4	6	7	7	6	7	7	7	6	7	7	7	7	7	6	7	6	5	4	6	6.00	6.60	0.60	
S 19	A 1	6	5	5	6	7	6	7	6	4	7	5	7	2	3	4	7	5	6	5	6	5.00	5.90	0.90	0.1021
	A 2	6	6	5	5	6	7	5	7	7	7	7	7	2	2	5	7	5	5	6	7	5.40	6.00	0.60	
S 20	A 1	6	6	6	6	6	6	4	5	6	6	4	5	5	5	6	7	6	6	6	6	5.50	5.80	0.30	0.2221
	A 2	6	7	6	6	6	6	5	5	5	5	4	5	5	5	6	6	5	6	7	7	5.50	5.80	0.30	

Table 1 (continued). Comparison of the Ten PBC in Terms of the SLQ

		PBC1		PBC2		PBC3		PBC4		PBC5		PBC6		PBC7		PBC8		PBC9		PBC10		S Mean		S Mean±	P
		Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post		
S 21	A 1	7	7	7	7	6	7	6	6	7	7	7	7	7	7	7	7	7	7	7	7	6.80	6.90	0.10	0.5602
	A 2	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7.00	7.00	0.00	
S 22	A 1	6	6	5	6	6	5	6	7	6	7	6	7	7	7	7	7	6	7	7	7	6.20	6.60	0.40	0.0837
	A 2	6	6	7	5	6	7	7	7	7	7	6	7	7	7	6	7	6	7	6	7	6.40	6.70	0.30	
S 23	A 1	2	2	3	3	2	2	4	4	5	6	2	2	2	2	3	4	2	2	2	2	2.70	2.90	0.20	0.6089
	A 2	2	2	2	2	3	3	2	2	5	7	2	2	2	2	3	3	3	3	2	2	2.60	2.80	0.20	
S 24	A 1	4	5	4	4	2	1	5	6	3	4	4	5	4	6	5	7	3	5	3	5	3.70	4.80	1.10	0.0004**
	A 2	4	5	4	5	3	6	3	5	3	3	5	5	4	5	3	5	3	5	3	6	3.50	5.00	1.50	
S 25	A 1	4	4	2	5	4	3	2	6	2	5	3	3	4	4	5	7	5	6	3	7	3.40	5.00	1.60	0.0011**
	A 2	4	4	2	3	4	5	3	6	4	6	3	6	4	4	6	7	5	5	5	6	4.00	5.20	1.20	
S 26	A 1	5	5	5	6	4	6	5	5	5	5	7	6	7	6	7	6	5	6	5	6	5.50	5.70	0.20	0.1096
	A 2	4	6	4	7	4	5	4	5	5	5	5	7	7	6	7	6	4	6	7	6	5.10	5.90	0.80	
S 27	A 1	6	6	5	5	6	7	3	4	7	6	6	7	4	6	6	7	4	7	7	7	5.40	6.20	0.80	0.1208
	A 2	5	5	5	6	7	7	3	3	7	7	7	7	4	4	6	6	4	7	6	7	5.40	5.90	0.50	
S 28	A 1	6	6	7	7	7	7	6	6	6	6	7	7	7	7	7	7	6	6	6	6	6.50	6.50	0.00	0.7517
	A 2	7	7	7	7	7	7	6	7	7	7	6	6	7	7	6	6	7	7	7	7	6.70	6.80	0.10	
Individual Mean		5.14	5.57	5.07	5.75	5.21	5.61	4.93	5.50	5.20	5.88	5.29	5.82	5.36	5.61	5.75	6.32	5.14	5.70	5.07	5.75	5.22	5.75	0.53	
Pre & Post Mean±		0.43		0.68		0.39		0.57		0.68		0.54		0.25		0.57		0.55		0.68		0.53			

Notes:

1. The letter “S” (e.g., S28) represents the statements used in SLQ.<sup>21</sup>
2. The letter “A” followed by a number (e.g., A1) indicates an assessor selected by a particular PBC.
3. A “PBC” followed by a number indicates one of the ten pastors who was coached by the researcher (e.g., PBC1).
4. The “S Mean” for each statement assessed by an assessor for both pre and post scores is determined by dividing the sum of all values in the data set by the number of values.<sup>22</sup>
5. As a measure of leadership development, the “S Mean $\pm$ ” represents the difference between the pre and post “S Means.” A positive value indicates that leadership development has increased in that statement, whereas a negative value indicates that it has decreased.
6. Located at the bottom of the table is the “Individual Mean,” which shows the pre-scores and post-scores of each PBC.
7. The “Pre & Post Mean $\pm$ ” represents the difference between the Pre-Individual Mean and the Post-Individual Mean in measuring the progress of leadership development among the PBC. A positive value indicates that overall leadership development of that PBC has increased, whereas a negative value indicates that it has decreased.
8. The letter “P” denotes statistical significance, as determined by a “T-test.”<sup>23</sup>

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21. Appendix A: A Pastoral Leadership Assessment Survey.

22. For example, in the sum of all values of the pre-scores in S28 of A1 is 65 (6+7+7+6+6+7+7+7+6+6). When it is divided by the number of values which is 10, the mean of the pre-score in S28 of A1 is 6.5.

23. The “T-Test” is performed by the T.TEST function in Microsoft® Excel with the parameters of the two-

As shown in Table 1, the empirical data primarily demonstrate the effectiveness of the coaching relationship between the researcher and each of the ten PBC in relation to pastoral leadership development. Located at the bottom of the table, the Pre & Post Mean $\pm$  with positive numbers is a clear indication that all ten PBC have experienced growth in terms of servant leadership. A range of +0.25 to +0.68 can be observed in the Pre & Post Mean $\pm$ . In this project, PBC7 has experienced the least growth with the Pre & Post Mean $\pm$  of +0.25. With the Pre & Post Mean $\pm$  of +0.68, PBC2, PBC5 and PCB10 are the individuals with the greatest growth. Based on these findings, it can be concluded that coaching is an effective method of developing pastoral leadership in Hong Kong's evangelical churches. Their leadership growth is noticeable; however, the results of their growth are varied and the explanation for this phenomenon is beyond the scope of this research project. Further research is required regarding the factors that contribute to coaching effectiveness.<sup>24</sup>

To further analyze the data, a statistical hypothesis test is employed to determine whether the data at hand sufficiently support the hypothesis in this research project.<sup>25</sup> Hypothesis testing involves the concept of a statistically significant result, which involves a probability value or p-value. In statistics, the p-value reflects the probability that a variable being measured will assume a value greater than or equal to the observed value purely by chance. An “alpha value” ( $\alpha$ ) is used to determine whether a p-value is significant or not. Based on the commonly used 95%

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tailed distribution and two-sample equal variance (homoscedastic).

24. Alanna O’Broin and Stephen Palmer argue that the coach’s characteristics and attitudes towards the PBC have a direct impact on the effectiveness of coaching. As an example, the coach’s warm, friendly behavior is most likely a positive factor that contributes to the development of an effective coaching relationship. In addition, they provide an overview of various scholarly research related to the study of coach-client relationships. Idem, “Reappraising the Coach-Client Relationship: The Unassuming Change Agent in Coaching,” in *Handbook of Coaching Psychology: A Guide for Practitioners* (ed. Stephen Palmer and Alison Whybrow; New York: Routledge, 2007), 265–324.

25. Dennis D. Wackerly et al., *Mathematical Statistics with Applications* (7<sup>th</sup> ed.; Belmont, CA: Thomas, 2002), 488–634.

confidence level, the value of  $\alpha$  is equal to 0.05.<sup>26</sup> A p-value of 0.05 or greater indicates that there is no significance to the test statistic or comparison. A p-value between 1% and 5% is generally considered significant, in which case it is denoted by an asterisk (\*). In the case of p-values less than 1%, the p-value is deemed highly significant and is marked with a double asterisk (\*\*). Therefore, when the p-value is less than the alpha value of 0.05, it can be assumed that there is a significant relationship between the two classification factors.

The p-value of S8 in Table 1 is lower than the alpha value 0.05 and is denoted by an asterisk as 0.0226\*. The result of S8 is considered statistically significant. In addition, the p-values of S1, S4, S11, S15, S17, S24 and S25 are even lower than 0.01 and are denoted by a double asterisk. The results of S1, S4, S11, S15, S17, S24 and S25 are considered statistically highly significant.<sup>27</sup>

In accordance with Liden et al., the SLQ is composed of 28 statements that identify the seven distinct dimensions of servant leadership. Below is a breakdown of these 28 statements in terms of the seven distinct dimensions:

Dimensions	Statements
1. Emotional Healing	S1, S8, S15, and S22
2. Creating Value for the Community	S2, S9, S16, and S23
3. Conceptual Skills	S3, S10, S17, and S24
4. Empowering	S4, S11, S18, and S25

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26. Since 100% minus 95% equals to 5% or 0.05.

27. S1 = 0.0004\*\*, S4 = 0.0021\*\*, S11 = 0.0013\*\*, S15 = 0.0004\*\*, S17 = 0.0006\*\*, S24 = 0.0004\*\* and S25 = 0.001\*\*. A more detailed breakdown of these 28 statements in terms of the seven distinct dimensions is illustrated in Appendix C.

5. Helping Followers Grow and Succeed	S5, S12, S19, and S26
6. Putting Follower First	S6, S13, S20, and S27
7. Behaving Ethically	S7, S14, S21, and S28

The result of S8 in the dimension of Emotional Healing is statistically significant, and those of S1 and S5 are even highly significant. The results of S17 and S24 in Conceptual Skills are highly significant. S4, S11, and S25 are highly significant results in Empowering.

As a result of the analysis above based upon statistical hypothesis testing, it is evident that the coaching relationship in this research project is significantly related to the growth of the PBC in terms of the dimensions of Emotional Healing, Conceptual Skills, and Empowering in servant leadership. In other words, the empirical data presented in Table 1 not only indicates that coaching is an effective method for developing pastoral leadership in Hong Kong's evangelical churches, but also demonstrates that coaching has an effective impact on their development of the dimensions of emotional healing, conceptual skills, and empowerment in terms of servant leadership. In the next chapter, the implications of the findings of this research project will be discussed, as well as future research suggestions.

## CHAPTER FIVE

### IMPLICATIONS

#### **Review**

This research project begins with the premise that leadership plays an important role in the success or failure of any organization. Local churches are organizations, and therefore leadership plays a crucial role in determining their success or failure. Leadership theorists and practitioners are interested in identifying effective leadership development. Over the past decade, coaching has become one of the fastest-growing methods of developing leaders. With the rapid growth of the coaching industry, its applications and effectiveness are receiving considerable attention from the Christian community. Several coaching models have emerged in recent years that emphasize spiritual growth through coaching.

In the field of pastoral leadership development, scant research has been conducted on the effectiveness of coaching. Most writings on the topic tend to be prescriptive, focusing on how coaching should ideally be, rather than descriptive, describing how coaching actually occurs. Furthermore, empirical research on coaching has been limited in Hong Kong's evangelical churches. The purpose of this study is to fill a gap in the research by providing empirical evidence on the effectiveness of coaching outside of the Anglo churches.

It was mentioned in Chapter One that evangelical churches in Hong Kong are experiencing a shortage of pastoral leadership talent. By providing empirical evidence, this research project claims that coaching is an effective method for developing pastoral leadership in Hong Kong's evangelical churches.

Christian theology provides guidelines for interpreting life experience and applies to all parts of the church. As a foundation for this research project, Chapter Two provides a theological framework for pastoral leadership and coaching. The premise of this research project is that pastoral leadership occurs within the church. The nature of pastoral leadership is therefore ecclesiological. The doctrine of the *missio Dei* redefines the nature of the church. Mission is not something that the church voluntarily does; it is something God is doing that becomes part of the church's own nature as God calls the church into being and life through the Holy Spirit. Pastors are therefore responsible for motivating the believers to participate in the *missio Dei*. The doctrine of the *missio Dei* serves as the most fundamental value of pastoral leadership, whereas servant leadership, which reflects Jesus' role model, is its outward expression. Leading others as a servant is a Christ-like and holistic approach to pastoral leadership that can assist pastors in engaging the believers on a variety of dimensions, including relational, ethical, and emotional levels, to enable them to take part in the *missio Dei*.

To establishing a theological framework for coaching, it is necessary to understand that

coaching is first and foremost a relationship-based discipline. Several biblical relationships are examined, demonstrating similarities between coaching relationships and their experience of growth and fulfillment of God's calling. Furthermore, coaching facilitates the process of life transformation. The issue of empowerment is discussed as part of the discussion of life transformation. Life can be transformed through coaching because of the power of the Holy Spirit. In addition to considering the Holy Spirit's role in coaching, a theological view of coaching considers the human choice element. In light of Augustinian and Pelagian views regarding human nature, coaching can be possible, and the Holy Spirit plays a significant role in coaching from a biblical perspective.

Chapter Three presents a literature review with critical analysis and reasoning, which is a crucial component of research methodology. The literature on pastoral leadership due to the doctrine of the *missio Dei* and Greenleaf's theory of servant leadership is reviewed. A caution has been issued on the need for pastoral leadership to be shaped by theological understanding rather than managerial considerations. A theological basis for understanding pastoral leadership is provided by the doctrine of the *missio Dei*. To carry out God's mission, the church requires effective pastoral leadership, and pastoral leadership relies on God's mission for it to maintain proper focus and integrity. Missional leadership is a biblical concept that developed from the *missio Dei*, but it is ambiguous in practice. Greenleaf's theory of servant leadership provides

empirical guidance for pastoral leadership, thus reducing ambiguity.

The literature review on coaching indicates that it is one of the fastest-growing professions, and how humanistic psychology has influenced its development. Moreover, it discusses the emergence of a coaching culture distinct from Western cultures in Hong Kong. An overview of Christian coaching models is provided, as well as a discussion of the differences between Christian coaching and secular coaching.

In Chapter Four, a description of the project design is presented, along with a discussion of its outcomes. The next section will describe the findings gained from the research project.

### **Findings of This Research Project**

#### **Pastoral Leadership Can Be Cultivated through Coaching**

Leadership is believed by some to be a natural phenomenon. They contend that certain people are born with special abilities and gifts for leadership. In Chapter three, this view is referred to as “trait theory.” As an early proponent of this theory, Francis Galton claimed that leadership abilities are inherited genetically; leaders are born with these abilities. Peter Drucker, in the modern era, echoes Galton’s view and writes, “Leadership is of the utmost importance. Indeed there is no substitute for it. But leadership cannot be created or promoted. It cannot be

taught or learned.”<sup>1</sup> According to a study by a research group at the University of Minnesota based on twin studies and the results of a personality questionnaire, leadership is a trait that is strongly influenced by hereditary factors.<sup>2</sup>

Alternatively, some individuals believe that leadership is a skill that can be learned and that leaders can be created. One can study leadership and spend time with a mentor to learn how to lead to some extent. The majority, if not all, schools that teach leadership are based on this premise. Those who hold this viewpoint can marshal a number of arguments and defend their position. In the view of James Kouzes and Barry Posner, for example, claim that leadership is a skill that can be learned. As they point out, the challenge of a position of leadership is one tool that will develop leadership ability: “The Center of Creative Leadership’s research that 60 percent of all executive learning opportunities were associated with tough assignments and hardships further reinforces the potency of challenge in stimulating individual growth and development.”<sup>3</sup>

In this research project, empirical support is provided for the claim that leadership can be learned. A variety of growth rates are shown by all ten PBC in terms of servant leadership. As

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<sup>1</sup> Peter F. Drucker, *The Practice of Management* (London: Taylor & Francis, 2007), 137.

<sup>2</sup> For a discussion of this study, see Daniel Goleman, “Major Personality Study Finds That Traits Are Mostly Inherited,” *NYT* (2 December 1986): C1.

<sup>3</sup> James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco, CA: Jossey-Bass, 1987), 295.

shown in Table 1 in the previous chapter, PBC2, PBC5 and PCB10 are the individuals with the greatest growth rate of +0.68. The growth of these three PBC can be further explored in terms of the seven dimensions of servant leadership. Observable growth is considered to have been achieved when two assessors of a PBC rate a particular statement in the SLQ with positive differences. For example, the two assessors of PBC2 indicate that they “Agree” which corresponds to point 6 on the Likert scale of S1 during the pre-assessment. They indicated “Strongly Agree” in their post-assessment, which is point 7 on the Likert scale of S1. Considering that both assessors demonstrated positive differences between pre- and post-assessments on S1, PBC2’s S1 can be interpreted as an indication of observable growth. This means that two individuals witness the growth of PBC2 on S1 that “others would seek help from him/her if they had a personal problem. As for PBC2, there are ten statements identified as indicators of observable growth: S1, S2, S4, S8, S11, S15, S16, S17, S25, and S26. In terms of the seven distinct dimensions, these 28 statements can be categorized as follows:

Dimensions	Statements
1. Emotional Healing	S1, S8, S15, and S22
2. Creating Value for the Community	S2, S9, S16, and S23
3. Conceptual Skills	S3, S10, S17, and S24
4. Empowering	S4, S11, S18, and S25

5. Helping Followers Grow and Succeed	S5, S12, S19, and S26
6. Putting Follower First	S6, S13, S20, and S27
7. Behaving Ethically	S7, S14, S21, and S28

The ten observable growth statements for PBC2 include Emotional Healing (S1, S8, and S15), Creating Value for the Community (S2 and S16), Conceptual Skills (S17), Empowering (S4, S11, and S25), and Helping Followers Grow and Succeed (S26). As a result of PBC2's leadership development through coaching, five out of the seven distinct dimensions of servant leadership have been demonstrated to have grown. Emotional Healing (S1, S8, and S15) and Empowering (S4, S11, and S25) have experienced exceptional growth in that each dimension has three observable growth statements.

In keeping with that, PBC5 has eight observable growth statements, which represent the dimensions of Creating Value for the Community (S2, S16, and S23), Empowering (S4, S11, S18, and S25), and Helping Followers Grow and Succeed (S12). The growth of PBC5's leadership development through coaching is very effective, demonstrating a development of three of the seven distinct dimensions of servant leadership.

A similar view shows that PBC10, who also has the highest growth rate of +0.68, has ten observable growth statements, which include Emotional Healing (S15), Conceptual Skills (S3 and S24), Empowering (S11, S18, and S25), Supporting Followers' Growth and Success (S5,

S12, and S19), and Putting Followers First (S13). Coaching has played an important role in PBC5's leadership development, demonstrating an increase in five out of the seven distinct dimensions of servant leadership.

Despite a low growth rate of +0.25, PBC7 has three observable growth statements that represent Emotional Healing (S8), Conceptual Skills (S24), and Empowering (S4). Thus, PBC7 is still a growing pastor. PBC7 has the lowest growth rate owing to PBC7's highest ranking on some Likert scales on the SLQ. In the pre and post assessments, both assessors of PBC7 rated "Strongly Agree" in seven statements (S5, S7, S14, S17, S21, S26, and S28), which indicates that PBC7 has already mastered these leadership competencies. Although PBC7's leadership development through coaching has not been as fruitful as that of the other nine PBC, this research project does demonstrate that coaching contributes to the leadership development of PBC7.

Considering the statistical hypothesis testing results presented in the previous chapter, it is evident from this research project that the coaching relationship has a significant impact on the growth of the PBC in terms of the dimensions of Emotional Healing, Conceptual Skills, and Empowering in servant leadership. As a result of this research project, empirical evidence shows that leadership can be cultivated through coaching, even though not all PBC grow at the same rate.

The word cultivation is derived from the field of gardening and horticulture. Gardeners cultivate plants in their gardens. This metaphor is organic rather than mechanical. Gardeners are aware that their ability to control the life and purpose of each plant is limited. Plant cultivation involves working with the plant to facilitate its growth. It is possible for a plant to grow on its own if the right type of soil is provided, the right amount of water and sunlight is provided, as well as sufficient protection from pests and weeds. Leadership development through coaching is best described as a process of cultivation. In general, coaching is a non-directive approach.<sup>4</sup> The role of a Christian coach, according to Stoltzfus, is to ask rather than to tell during the coaching process. “Client-centered” is what he calls it.<sup>5</sup> Cultivating a pastor’s leadership capacity is like cultivating a plant in a garden. To make a plant grow faster or taller, gardeners cannot pull the stem, leaves, or petals. Gardeners can promote healthy plants by tilling the soil, providing adequate water and nutrients, ensuring that they receive the appropriate amount of sunlight, and protecting them from pests and weeds. In other words, although gardeners can do many things to assist a plant in growing, they do not control its growth. Like a gardener, a coach’s duty is not to control pastors as they develop their leadership capacity. A coach is responsible for showing pastors what resources they already possess, while they determine how to use those resources to

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<sup>4</sup> Ives, “What is ‘Coaching’? An Exploration of Conflicting Paradigms,” 104.

<sup>5</sup> Stoltzfus, *Leadership Coaching*, 48.

develop their leadership capacity.

The goal of pastoral leadership development through coaching is to cultivate an environment in which pastors with God-given potential can thrive by responding to God's calling to lead His people to participate in His Kingdom. Coaching based on Biblical values and the guidance of the Holy Spirit is an effective method of cultivating pastoral leadership.

### Cultivating Pastoral Leadership Qualities

A further question that should be addressed is what kind of pastoral leadership qualities can be cultivated through coaching. The research project is grounded in the proposition that pastoral leadership occurs within the church. Pastoral leadership is therefore ecclesiological in nature. In evangelical circles, the doctrine of the *missio Dei* has become an overarching concept of ecclesiology. The church is understood as a tool used by God for the accomplishment of His saving purposes. This leads to a consideration of the idea of the universal priesthood. Pastors are responsible for motivating all believers in Jesus Christ to participate in the *missio Dei*.

It appears that the doctrine of the *missio Dei* and the theory of servant leadership originate from two different perspectives. However, Robert Webber argues that servant leadership is missional in nature. His remarks are as follows:

The church is not just a "saving station," it is a place for spiritual formation, for healing, for the formation of a countercultural community, a locality where people

live under the reign of God and thus witness by their corporate relationships and lives that this world and its ways of being are not all there is. When relationships are structured on mutual servant hood and not power, the world sees a glimpse of heavenly reality where the powers have been put away and God's *shalom* rests over the entire created order.<sup>6</sup>

As the center of pastoral leadership, the concept of *missio Dei* serves as the innermost core value, while the theory of servant leadership, which reflects Jesus' role model, serves as its outward expression. Based on the statistical hypothesis testing results presented in the previous chapter, the following discussion will explore what kind of pastoral leadership qualities can be developed through coaching. In this research project, it was found that the coaching relationship significantly impacted the growth of the PBC on the dimensions of Emotional Healing, Conceptual Skills, and Empowerment.

## **Emotional Healing**

All leadership takes place within the context of relationships. Leadership is a reciprocal relationship between those who decide to lead and those who choose to follow.<sup>7</sup> Leading as a servant leader in church ministries involves a choice made by pastors to live in a relationship marked by mutual submission, caring interactions, and roles that do not create superior-inferior

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<sup>6</sup> Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids, MI: Baker, 2002), 149.

<sup>7</sup> James M. Kouzes and Barry Posner, *Credibility: How Leaders Gain and Lose It, Why People Demand It* (Hoboken, NJ: John Wiley & Sons, 2011), 1.

relationships. By working together in this way, believers within a local church can be motivated to participate in the *missio Dei*. They can accomplish what God has called them to do in the midst of a broken world.

According to Liden et al., Emotional Healing is defined as “the act of showing sensitivity to others’ personal concerns.”<sup>8</sup> There are four statements in the SLQ that pertain to the dimension of Emotional Healing:

- S1: Others would seek help from him/her if they had a personal problem.
- S8: He/she cares about others’ personal well-being.
- S15: He/She takes time to talk to others on a personal level.
- S22: He/She can recognize when others are feeling down without asking them.

“Pastor” is an English word that originates from the Old French word *pastor* and the Latin word *pastorem*, which means *shepherd*.<sup>9</sup> Taking proper care of their flock is a basic responsibility of shepherds. Using this metaphor, pastors are those who provide personal care for the spiritual growth of God’s flock. It appears that this is the most basic idea, and every pastor is familiar with it. The most obvious duty, however, can be neglected by pastors. In no way does this imply that they are unwilling to show personal concern for their church members. In the

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<sup>8</sup> Liden, “Servant Leadership,” 162.

<sup>9</sup> Phil A. Newton, *40 Questions About Pastoral Ministry* (40QS; Grand Rapids, MI: Kregel, 2021), 19.

coaching sessions provided in the research project, most PBC stated that they were so busy with church-related activities that they had little time for providing personal care to their church members. Due to the busyness of church ministries in pastoral life, the dimension of Emotional Healing can easily be washed away.

Coaching provides an encouraging environment for the development of self-awareness. There were opportunities for the ten PBC to reflect on their status quo and alter their behaviors when interacting with others in their ministry context. As a result, almost all PBC demonstrated growth in the Emotional Healing dimension. Through this research project, it has been shown that coaching is an effective method of cultivating the quality of Emotional Healing. This quality of pastoral leadership entails understanding the feelings and needs of others rather than being preoccupied with the busyness of ministry.

### **Conceptual Skills**

The city of Hong Kong is one of the busiest in the world. In some ways, the busyness of Hongkongers can also be seen in church life. Pastors are always occupied with busy church ministries, as noted above. Pastors in evangelical churches in Hong Kong are often viewed as shepherds who guide the flock to fulfill God's mission. Pastors, however, rarely have the time to further understand the nature of their leading role among God's flock because of the busyness of

church ministries and the lack of guidance to do so. During the coaching sessions, many PBC expressed their concern that, although they were busy with ministries, they experienced a loss of direction. Pastors may be fully occupied by their ministries, and even thrive in their ministries, but that does not mean they are fulfilling what God has called them to do. Peter Greer and Chris Horst refer to this phenomenon as “mission drift.”<sup>10</sup>

Every pastor has a theology and philosophy of ministry, regardless of whether he or she identifies them as such. Theology of ministry refers to what a pastor believes the Bible teaches about ministry. It is primarily prescriptive in nature. Pastoral leadership, for example, is ecclesiological in nature. As another example, evangelicals tend to view the church as missional by nature.<sup>11</sup> As Bosch points out, “not the church ‘undertakes’ mission; it is the *missio Dei* which constitutes the church.”<sup>12</sup> A pastor’s philosophy of ministry refers to his or her beliefs concerning how the church does ministry. In other words, it is the pastor’s strategy for ministry. This consists of the pastor’s preferences, such as the style of worship, small groups, and so forth. It should be noted that pastors with a sound theology and philosophy of ministry are not guaranteed to have fruitful ministries unless they are capable of critically reflecting on and applying their theology

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<sup>10</sup> Peter Greer and Chris Horst, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities, and Churches* (Bloomington, IN: Bethany, 2015).

<sup>11</sup> Emil Brunner’s well-known observation is a good example: “The church exists for mission as a fire exists for burning. Where there is no mission, there is no church.” See *idem*, *The Word and the World*, 108.

<sup>12</sup> Bosch, *Transforming Mission*, 519.

and philosophy in an effective manner. Pastors may benefit from coaching not only in terms of reflecting upon their roles as leaders, but also in terms of analyzing the context in which they may effectively implement their theology and philosophy of ministry.

The term Conceptual Skills can be viewed as an expression of a philosophy of ministry. As described by Larry Spears, Conceptual Skills can also be defined as the ability to approach problems from a conceptual perspective, which requires that one think beyond day-to-day realities.<sup>13</sup> The SLQ contains four statements that pertain to the Conceptual Skills dimension:

- S3: He/She can tell if something ministry-related is going wrong.
- S10: He/She is able to think through complex problems.
- S17: He/She has a thorough understanding of the church where he/she works and its goals.
- S24: He/She can solve ministry problems with new or creative ideas.

The four statements provide an assessment of the abilities of PBC to handle daily operations in ministries which relate to their theologies and philosophies of ministry. The busyness of church ministries and various other distractions can cause pastors to lose sight of their original purpose and calling from God. In their work *Mission Drift*, Peter Greer and Chris Horst assert that leaders in successful organizations who fail to keep their organizations focused on their missions may

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<sup>13</sup> Spears and Lawrence, *Focus on Leadership*, 6.

face a crisis that is destructive and irreversible.<sup>14</sup> In a similar manner, pastors who do not reflect regularly on their theology and philosophy of ministry may find themselves drifting from their calling.

Coaching is not intended to provide new knowledge and skills, but rather to refine and develop existing ones. The PBC had the opportunity to review and reflect on their theology and philosophy of ministry during the coaching sessions of this research project. This allowed the PBC to explore alternative approaches to resolving problems or issues. As a result, they were able to tackle the same problems or issues in entirely different ways and experiment with manageable steps toward the desired goals. The findings of this research project demonstrate that coaching is an effective method for developing the quality of Conceptual Skills. It is true that the notion of *missio Dei* can be viewed as a lofty ideal; however, developing Conceptual Skills through coaching can make the lofty idea a reality and have a tangible impact on pastoral leadership.

## **Empowerment**

A great deal of attention has been paid to Empowerment theories in the literature on leadership today. A large body of research suggests that Empowerment can be a powerful force

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<sup>14</sup> Greer and Horst, *Mission Drift*, 15–22.

multiplier within an organization.<sup>15</sup> As defined by Jay Conger and Rabindra Kanungo, Empowerment refers to “a process of enhancing feelings of self-efficacy among organizational members through the identification of conditions that foster powerlessness and through their removal by both formal organizational practices and informal techniques of providing efficacy information.”<sup>16</sup> Moreover, Lorraine Gutiérrez, Ruth Parson and Enid Cox identify four components that are essential to the Empowerment process: (1) values and beliefs regarding self-efficacy, (2) validation through shared experience, (3) knowledge and skills for critical thinking and action, and (4) action – taking reflective action (praxis) to achieve goals.<sup>17</sup>

As well as in the church, Empowerment theory has received some attention. In their discussion of cultivating a congregation that participates in the *missio Dei*, Alan Roxburgh and Fred Romanuk emphasize that “leadership involves empowerment.”<sup>18</sup> They critique the traditional operating model of pastoral leadership, in which pastors are viewed as “professional” Christians. It is expected that pastors in this model take care of people in the church by being present for them whenever they are in need. In contrast, in the model of pastoral leadership emphasizing Empowerment, pastors are responsible for equipping and releasing multiple

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<sup>15</sup> Jane Smith, *Empowering People* (BMS; London: Kogan, 1996), 9–20; Kenneth W. Thomas and Betty A. Velthouse, “Cognitive Elements of Empowerment,” *AMR* 15 (1990): 666–81.

<sup>16</sup> Jay A. Conger and Rabindra N. Kanungo, “The Empowerment Process: Integrating Theory and Practice,” *AMR* 13 (1988): 474.

<sup>17</sup> Lorraine M. Gutiérrez et al., *Empowerment in Social Work Practice: A Sourcebook* (Pacific Grove, CA: Brooks/Cole, 1998), 4–5.

<sup>18</sup> Roxburgh and Romanuk, *The Missional Leader*, 163.

ministries of the people of God throughout the church.<sup>19</sup>

The concept of Empowerment mentioned above is not new within evangelical circles in Hong Kong. Empowerment, however, is not a process that occurs automatically within the church. Many PBC raised the issue of a shortage of manpower during the coaching sessions in this research project. There are several reasons for the shortage of manpower in church ministries. It is not appropriate to blame the shortage of manpower solely on the unwillingness of churchgoers to participate in ministries. It has become apparent to many PBC that the reasons for the shortage of manpower include failures in the past in church ministries, misunderstandings of ministries, and a lack of skills related to church ministries. To address the shortage of manpower, some PBC have applied Empowerment theories. As a starting point, they discovered in the Bible that Jesus empowers others, and particularly the episode in John 21 in which Jesus restores Peter is inspiring.<sup>20</sup> Following that, the PBC attempted to address the issue of a shortage of manpower through Empowerment in different ways that suited their ministry contexts. In the course of a few coaching sessions, some PBC discovered that they had more manpower than they had anticipated. Not only has the shortage of manpower been reduced in their ministries, but their

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<sup>19</sup> Roxburgh and Romanuk refer to this model as missional. Idem, *The Missional Leader*, 12–3.

<sup>20</sup> Christa M. Bonnet, “Jesus as a Loving Leader,” in *Biblical Organizational Leadership: Principles from the Life of Jesus in the Gospel of John* (CFPL&B; ed. Joshua D. Henson; Switzerland: Palgrave Macmillan, 2021), 187–205; Christa M. Bonnet and Joshua D. Henson, “‘Follow Me!’: The Story of Followership through the Eyes of the Apostle Peter,” in *Followership and Faith at Work: Biblical Perspectives* (CFPL&B; ed. Debra J. Dean and Robert B. Huizinga; Switzerland: Palgrave Macmillan, 2022), 29–48.

leadership capacity has been strengthened in terms of empowerment as well. A measure of their leadership growth in empowerment is the incorporation of the following four statements into the SLQ:

- S4: He/She gives others the responsibility to make important decisions about their service in the church.
- S11: He/She encourages others to handle important ministry decisions on their own.
- S18: He/She gives others the freedom to handle difficult situations in the way they feel is best.
- S25: He/She gives others the freedom to handle difficult situations in the way they feel is best.

As a result of this research project, it has been demonstrated that coaching is an effective method of developing the quality of Empowerment. There is a common view that coaching is intended to empower PBC in a non-directive manner.<sup>21</sup> From the perspective of the *missio Dei*, a coach has a much broader responsibility than simply empowering the PBC. In addition, a coach has the responsibility of empowering the PBC so that the PBC can empower the people of God to discover their unique gifts and participate in the *missio Dei*.

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<sup>21</sup> Angélique Du Toit, *Making Sense of Coaching* (Thousand Oaks, CA: SAGE, 2014), 19.

## Conclusion

This research project proposes that coaching is an effective method for developing pastoral leadership in Hong Kong's evangelical churches. With a pastoral leadership framework based on the concept of *missio Dei* and Greenleaf's servant leadership theory, ten experienced pastors began their journeys of growth. During the ten coaching sessions in a year, they demonstrated growth in leadership, as evidenced by the collected data. These ten pastors' advancements in leadership not only enhance their ministries but also become a blessing for those involved in their ministries.

Pastoral leadership can be effectively developed through coaching based on Christian values and sound theology. As a result of this research project, findings have been gained. Firstly, pastoral leadership can be cultivated through coaching. Secondly, there is a further question as to what qualities of pastoral leadership can be cultivated through coaching. The research project cultivates three types of pastoral leadership qualities: (1) Emotional Healing, (2) Conceptual Skills, and (3) Empowerment.

Even though this research project produced promising results, due to differences in context between local churches and pastors, the results may not be able to be duplicated. However, Christian coaching principles combined with theological underpinnings may provide a basis for other churches with a variety of cultural backgrounds to develop pastoral leadership.

Coaching has become increasingly popular in Hong Kong. As the coaching industry continues to grow rapidly, some evangelical circles in Hong Kong are becoming more interested in its applications and effectiveness. The empirical study of coaching, however, has been limited. By providing empirical evidence, this research project proved that coaching is an effective method for developing pastoral leadership in Hong Kong's evangelical churches. In this sense, this research project can be considered as a small contribution to the understanding of the effectiveness of coaching in the development of leadership.

### **Postscript**

Leadership is a critical component of any organization, including local churches, and its absence or poor execution can have undesirable consequences. It is far too common for pastors to struggle with leadership. I became involved in this research project because of such a struggle with leadership.

Leadership is a topic of significant importance and frequent discussion in the business world as well as in other fields such as politics, education, and sports. The goal of leadership can vary depending on the context, but generally, it aims to inspire, guide, and facilitate the achievement of a common goal. For example, in a local church context, leadership may be aimed at discerning God's direction and motivating believers to participate in His plan. The concept of

*missio Dei*, which emphasizes that God calls the church to share the good news of Jesus Christ and to serve the needs of the world, provides a biblical and ecclesiological basis for pastoral leadership.

The concept of *missio Dei* has profound implications for leadership within the church and beyond. It emphasizes that God is the primary actor in the mission and that pastors are called to join God in that mission. Thus, pastoral leadership is not about achieving personal or institutional objectives, but about discerning how God is at work in the world and partnering with God in that activity. Furthermore, the *missio Dei* challenges pastors to engage with the wider community outside of their communities. Pastors are called to be missional, which means orienting themselves toward the world and seeking to participate in God's redemptive work beyond the walls of their congregations. Additionally, the concept of *missio Dei* emphasizes the importance of collaboration and partnership in the mission. Pastors are obligated to work together with others in the body of Christ and beyond, recognizing that no one organization or leader can accomplish the mission of God alone.

Our world is constantly evolving and facing new challenges. Therefore, pastoral leadership is continually being shaped by a variety of theological and cultural factors, including the development of doctrine and practice, political and social change, and technological advancements. Even though pastors are continually confronted with the issue of leadership, the

results of this research project suggest that coaching can be an effective means of developing their leadership capacities. It has been through this research project that I have gained the most experience in the development of leadership capacity. In the course of this research project, my calling from God evolved from being an effective leading pastor in my congregation to being a coach for pastors. I believe each pastor can benefit from coaching to become a more effective leader.

Our era is characterized by an explosion of information, which has created new challenges and opportunities for learning about leadership. On the one hand, we have access to unprecedented amounts of information, and through the internet and other digital platforms, a wealth of information is at our fingertips. On the other hand, the sheer volume of information available can be overwhelming. It can be difficult to know where to focus our attention and how to distinguish truth from fiction. During this age of information explosion, coaching can be an effective method for developing leadership capacity. The ability to adapt, learn, and grow is essential for pastors in today's increasingly complex and rapidly changing world. Coaching can provide support and guidance to help pastors develop the leadership skills they need to be effective in this environment.

The research project was initiated in 2018. Upon completion of this project, another new era will soon be upon us, referred to as the era of artificial intelligence. In this era, advanced

machine learning algorithms, robotics, and other artificial intelligence technologies are revolutionizing how we work and communicate, as well as how information is accessed and processed. With the rapid development of artificial intelligence, many industries are experiencing both new opportunities and challenges, such as education, finance, healthcare, and transportation. As artificial intelligence develops at a rapid pace, it will inevitably impact the church as well. In our role as pastoral leaders, we rely on God to overcome such overwhelming changes and to transform any crisis into opportunities for His glory. That is what makes pastoral leadership so valuable and honorable.

## APPENDIX A

### A BRIEF INTRODUCTION TO SERVANT LEADERSHIP

Leadership is best exemplified by Jesus. Throughout the four Gospels, Jesus demonstrates seven servant leadership behaviors that have been identified by servant leadership researchers. The purpose of this brief introduction to servant leadership is to prepare you for the upcoming coaching sessions. By following the example of Jesus, you can develop as a servant leader. The following is a brief description of the seven behaviors of a servant leader, along with some examples from Jesus.

#### Emotional Healing

- A key component of emotional healing is being sensitive to the well-being of others and their concerns. It involves acknowledging others' problems and taking the time to address them. A servant leader who exhibits emotional healing makes him/herself available to others, stands by them, and supports them.
- Jesus refers to Himself as the Good Shepherd (John 10:11, 14). In the title, He expresses His perspective on showing a loving sensitivity to the concerns of others. In John 10:14, Jesus claims to know His sheep. The image of the shepherd shaped Jesus' understanding of His leadership.

#### Creating Value for the Community

- Servant leaders create value for their communities by consciously and intentionally giving back to them. They are actively involved in local activities and encourage their followers to also volunteer for community service. Creating value for the community is one way in which leaders can connect the purpose and goals of their organization with the community's broader goals.
- Through His teachings and miracles, Jesus attracted a large crowd, transforming both communities of Jews and Gentiles. The disciples of Jesus modeled the same type of leadership after His ascension. Their demonstration of a viable life form based on the principle of common possession had a profound impact on the Jewish community in Jerusalem (Acts 2:43–47).

### Conceptual Skills (Conceptualization)

- Leading as a servant leader requires a clear vision and a thorough understanding of the organization's goals, complexities, and mission. By having this capacity, servant leaders can think through multifaceted problems. They can identify problems when they arise and address them creatively based on the overall goals of their organization.
- As a servant leader, Jesus is also a visionary leader. Jesus' teachings indicate that He understood His mission and had a clear vision of His purpose on earth. If something is wrong, Jesus knows what to do, and He approaches problems creatively based on the mission for which He is called.

### Empowering

- An empowerment process involves giving followers the ability to make their own decisions, be independent, and be self-sufficient on their own. By giving followers control, leaders share power with their followers. The concept of empowerment fosters followers' confidence in their abilities to think and act independently. This is because they are given the freedom to handle difficult situations in the way they deem appropriate.
- Jesus called a group of twelve individuals with diverse backgrounds and personalities and empowered them with the authority and skills to preach the Gospel on their own (Luke 10). Prior to His ascension, Jesus entrusted the Great Commission to His disciples (Matthew 28:16–20). At Pentecost, Jesus empowered them with the Holy Spirit, enabling them to fulfill the Great Commission (Acts 1:8).

### Helping Subordinates Grow and Succeed

- This behavior involves knowing a subordinate's personal or ministry goals and assisting them in accomplishing them. A servant leader is committed to providing subordinates with mentorship and support in their spiritual development. Assisting subordinates in reaching their full potential essentially involves assisting them in responding to the call of God.
- Discipleship was how Jesus helped His followers grow. Since Jesus recognized the unique characteristics of each disciple, He used a variety of approaches to meet their needs. He gave them life-changing experiences rather than simply imparting information.

### Putting Subordinates First

- The defining characteristic of servant leadership is the ability to put others first. A leader must use actions and words to demonstrate to followers that their concerns are of the utmost importance, including putting their interests and success ahead of the leader's. In some instances, this may require a leader to take a break from their own tasks to assist their followers.
- Jesus always placed the needs of others above his own. As Jesus faced His death, He did not seek comfort, but rather to meet the needs of His disciples. He demonstrated the most valuable lesson of all by washing His disciples' feet to teach them the meaning of love (John 13).

### Behaving Ethically

- Ethical behavior is the act of doing the right thing in the right way. The practice involves adhering to high ethical standards, including being open, honest, and fair to followers. To achieve success, servant leaders must not compromise their ethical principles.
- Jesus defines virtue in terms of love, justice, goodness, mercy, honesty, and humility. Serving others requires virtue, and Jesus demonstrates a profound understanding of this principle through his relationships with those around Him. Regardless of their social status, Jesus treats people from all socioeconomic classes with dignity and respect.

## APPENDIX B

### A PASTORAL LEADERSHIP ASSESSMENT SURVEY

#### 教牧領導力評估問卷

1. I am participating in a one-year pastoral leadership development program. To improve my leadership skills, I would appreciate your honest and thoughtful feedback. It should not take more than 15 minutes to complete this assessment survey. Please answer all questions below based on what you observed about me. This assessment survey is intended to be anonymous so please do not place your name anywhere on this form. The survey is accompanied by a Chinese translation; however, the English version is the one that is predominant.

我正在參加為期一年的教牧領導發展計劃。為了成長，我需要您對我的領導才能作出誠實和細心的回應。回答問卷的時間不會超過 15 分鐘。請根據您對我的觀察回答以下所有問題。此問卷以匿名進行，請不要在問卷上的填上您的名字。問卷附有中文譯本，但以英語版本為準。

2. Use the following seven-point scale to indicate your level of agreement or disagreement with the following statements regarding my leadership. “He/She” refers to your observations of me in these statements.

按照以下陳述句子，使用七分制來表示您對我領導能力的認同程度，由「強烈不同意」至「強烈同意」。在以下的陳述句子中，「他/她」是指您對我的觀察。

Key: 指引：	1 Strongly disagree 強烈不同意	2 Disagree 不同意	3 Disagree somewhat 有點不同意	4 Undecided 未能決定	5 Agree somewhat 有點同意	6 Agree 同意	7 Strongly Agree 強烈同意
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In each statement, circle one choice. 在每題，圈出一個選項。												
1.	Others would seek help from him/her if they had a personal problem. 如果其他人遇到個人問題，他們會尋求他/她的幫助。	1	2	3	4	5	6	7				
2.	He/She emphasizes the importance of giving back to the community. 他/她強調回饋社區的重要性。	1	2	3	4	5	6	7				

3.	He/She can tell if something ministry-related is going wrong. 他/她可以判斷與事工有關的事情是否出錯。	1	2	3	4	5	6	7
4.	He/She gives others the responsibility to make important decisions about their service in the church. 在教會的服事裡，他/她賦予其他人責任做出重要的決定。	1	2	3	4	5	6	7
5.	He/She makes others' ministry development a priority. 他/她將他人的事奉成長放在首位。	1	2	3	4	5	6	7
6.	He/She cares more about others' success than his/her own. 他/她在乎其他人比自己更成功。	1	2	3	4	5	6	7
7.	He/She holds high ethical standards. 他/她具有高的道德標準。	1	2	3	4	5	6	7
8.	He/She cares about others' personal well-being. 他/她關心他人的個人福祉。	1	2	3	4	5	6	7
9.	He/She is always interested in helping people in the community. 他/她總是有興趣幫助社區中的人們。	1	2	3	4	5	6	7
10.	He/She is able to think through complex problems. 他/她能夠思考複雜的問題。	1	2	3	4	5	6	7
11.	He/She encourages others to handle important ministry decisions on their own. 他/她鼓勵其他人自己處理重要的事工決定。	1	2	3	4	5	6	7
12.	He/She is interested in making sure others reach their ministry goals. 他/她有興趣確保其他人達到他們的事工目標。	1	2	3	4	5	6	7
13.	He/She puts others' best interests above his/her own. 他/她將他人的最大利益放在自己的利益之上。	1	2	3	4	5	6	7
14.	He/She is always honest. 他/她總是很誠實。	1	2	3	4	5	6	7
15.	He/She takes time to talk to others on a personal level. 他/她花時間與他人在個人層面上交談。	1	2	3	4	5	6	7
16.	He/She is involved in community activities. 他/她參與社區活動。	1	2	3	4	5	6	7
17.	He/She has a thorough understanding of the church where he/she works and its goals. 他/她對自己服事的教會及其目標有透徹的了解。	1	2	3	4	5	6	7

18.	He/She gives others the freedom to handle difficult situations in the way they feel is best. 他/她給予他人自由，以他們認為最好的方式來處理困難的情況。	1	2	3	4	5	6	7
19.	He/She provides others with ministry experiences that enable them to develop new skills. 他/她為他人提供服事經驗，使他們能夠發展新技能。	1	2	3	4	5	6	7
20.	He/She sacrifices his/her own interests to meet others' needs. 他/她犧牲自己的利益來滿足他人的需求。	1	2	3	4	5	6	7
21.	He/She would not compromise ethical or spiritual principles in order to meet success. 他/她不會為了取得成功而違反道德或屬靈原則。	1	2	3	4	5	6	7
22.	He/She can recognize when others are feeling down without asking them. 他/她可以識別其他人何時感到沮喪而無需詢問他們。	1	2	3	4	5	6	7
23.	He/She encourages others to volunteer in the community. 他/她鼓勵其他人在社區中做義工。	1	2	3	4	5	6	7
24.	He/She can solve ministry problems with new or creative ideas. 他/她可以用新的或創造性的想法解決事工問題。	1	2	3	4	5	6	7
25.	If others need to make important decisions at work, they do not need to consult him/her. 如果其他人需要在事工中做出重要決定，無需諮詢他/她。	1	2	3	4	5	6	7
26.	He/She wants to know about others' ministry goals. 他/她想了解他人的事奉目標。	1	2	3	4	5	6	7
27.	He/She does what he/she can to make others' jobs easier. 他/她將盡其所能使他人的工作更輕鬆。	1	2	3	4	5	6	7
28.	He/She values honesty more than success. 他/她比較重視誠實，而不是成功。	1	2	3	4	5	6	7

## APPENDIX C

### A BREAKDOWN OF THE 28 STATEMENTS IN TERMS OF THE SEVEN DISTINCT DIMENSIONS OF SERVANT LEADERSHIP

<b>Emotional Healing</b>	
1.	Others would seek help from him/her if they had a personal problem. 如果其他人遇到個人問題，他們會尋求他/她的幫助。
8.	He/She cares about others' personal well-being. 他/她關心他人的個人福祉。
15.	He/She takes time to talk to others on a personal level. 他/她花時間與他人在個人層面上交談。
22.	He/She can recognize when others are feeling down without asking them. 他/她可以識別其他人何時感到沮喪而無需詢問他們。
<b>Creating Value for the Community</b>	
2	He/She emphasizes the importance of giving back to the community. 他/她強調回饋社區的重要性。
9.	He/She is always interested in helping people in the community. 他/她總是有興趣幫助社區中的人們。
16.	He/She is involved in community activities. 他/她參與社區活動。
23.	He/She encourages others to volunteer in the community. 他/她鼓勵其他人在社區中做義工。
<b>Conceptual Skills</b>	
3.	He/She can tell if something ministry-related is going wrong. 他/她可以判斷與事工有關的事情是否出錯。
10.	He/She is able to think through complex problems. 他/她能夠思考複雜的問題。
17.	He/She has a thorough understanding of the church where he/she works and its goals. 他/她對自己服事的教會及其目標有透徹的了解。
24.	He/She can solve ministry problems with new or creative ideas. 他/她可以用新的或創造性的想法解決事工問題。

<b>Empowering</b>	
4.	He/She gives others the responsibility to make important decisions about their service in the church. 在教會的服事裡，他/她賦予其他人責任做出重要的決定。
11.	He/She encourages others to handle important ministry decisions on their own. 他/她鼓勵其他人自己處理重要的事工決定。
18.	He/She gives others the freedom to handle difficult situations in the way they feel is best. 他/她給予他人自由，以他們認為最好的方式來處理困難的情況。
25.	If others need to make important decisions at work, they do not need to consult him/her. 如果其他人需要在事工中做出重要決定，無需諮詢他/她。

<b>Helping Followers Grow and Succeed</b>	
5.	He/She makes others' ministry development a priority. 他/她將他人的事奉成長放在首位。
12.	He/She is interested in making sure others reach their ministry goals. 他/她有興趣確保其他人達到他們的事工目標。
19.	He/She provides others with ministry experiences that enable them to develop new skills. 他/她為他人提供服事經驗，使他們能夠發展新技能。
26.	He/She wants to know about others' ministry goals. 他/她想了解他人的事奉目標。

<b>Putting Followers First</b>	
6.	He/She cares more about others' success than his/her own. 他/她在乎其他人比自己更成功。
13.	He/She puts others' best interests above his/her own. 他/她將他人的最大利益放在自己的利益之上。
20.	He/She sacrifices his/her own interests to meet others' needs. 他/她犧牲自己的利益來滿足他人的需求。
27.	He/She does what he/she can to make others' jobs easier. 他/她將盡其所能使他人的工作更輕鬆。

<b>Behaving Ethically</b>	
7.	He/She holds high ethical standards. 他/她具有高的道德標準。
14.	He/She is always honest. 他/她總是很誠實。
21.	He/She would not compromise ethical or spiritual principles in order to meet success. 他/她不會為了取得成功而違反道德或屬靈原則。
28.	He/She values honesty more than success. 他/她比較重視誠實，而不是成功。

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